

13th Annual Conference on Asian Studies (ACAS)

# Borders, Bridges, Intersections

Program and Abstracts



Department  
of Asian Studies

Faculty of Arts  
Palacký University Olomouc

November 22–23, 2019  
Olomouc, Czech Republic

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## Organizer

The *Annual Conference on Asian Studies (ACAS)* is organized by the Department of Asian Studies at Palacký University Olomouc (Olomouc, the Czech Republic).

Palacký University Olomouc is a university with long-standing tradition. Founded in the 16th century, it is the oldest university in Moravia and the second-oldest university in the Czech Republic. Today, it is a modern higher education facility with a wide range of study programs and copious scientific and research activities. Almost 22,000 students are enrolled at its eight faculties. It is one of the very top Czech universities and ranks among the best universities in the world, according to international rankings. Find out more at <https://www.upol.cz/en/>.

The Department of Asian Studies at Palacký University Olomouc focuses its teaching and research activities on languages, cultures, and societies of contemporary China, Indonesia, Japan, Korea, and Vietnam. It offers degree courses on undergraduate, graduate, and postgraduate level. More information is available at <https://kas.upol.cz/en/>.

The first conference of the ACAS series took place in 2006. The conference was originally called *Annual Conference on Cultural and Social Anthropology of East Asia*, but its name changed in 2016. The general theme of the conference this year is ***Borders, Bridges, Intersections***.

### Head Organizer:

Halina ZAWISZOVÁ

### Contact Details:

Department of Asian Studies  
Faculty of Arts | Palacký University Olomouc  
Křížkovského 14  
771 80 Olomouc  
Czech Republic

Conference website: [www.acas.upol.cz](http://www.acas.upol.cz)

E-mail address: [acas@upol.cz](mailto:acas@upol.cz)

Emergency contact numbers (for the duration of the conference):

+421 918 854 837

+420 604 976 788

## Venue

Olomouc is the historical capital of Moravia and the administrative center of the Olomouc Region. With its population of about 100,000 inhabitants, the city ranks as the sixth largest in the Czech Republic. *Lonely Planet* included it in its list of “Ten hidden gems of Europe” and called it “arguably the Czech Republic’s most beautiful town”. You can find out more about the town, for example, at <http://tourism.olomouc.eu/tourism/promotional-materials/en>.

The conference takes place on the university grounds at the following address:

**Department of Asian Studies**  
(Katedra asijských studií)  
**Křížkovského 12 and 14**  
**771 80 Olomouc**  
**Czech Republic**



The location is marked on the map below. The closest tram stops are U Dómu and Náměstí Republiky (trams no. 2, 3, 4, and 6 stop there). Both stops are located within a 5-minute walk from the conference venue. You can check the location of the tram stops on the map below.



You can also check the conference website for links to useful websites that provide information on the transportation to and within Olomouc, accommodation, and other practical issues.

## Rooms

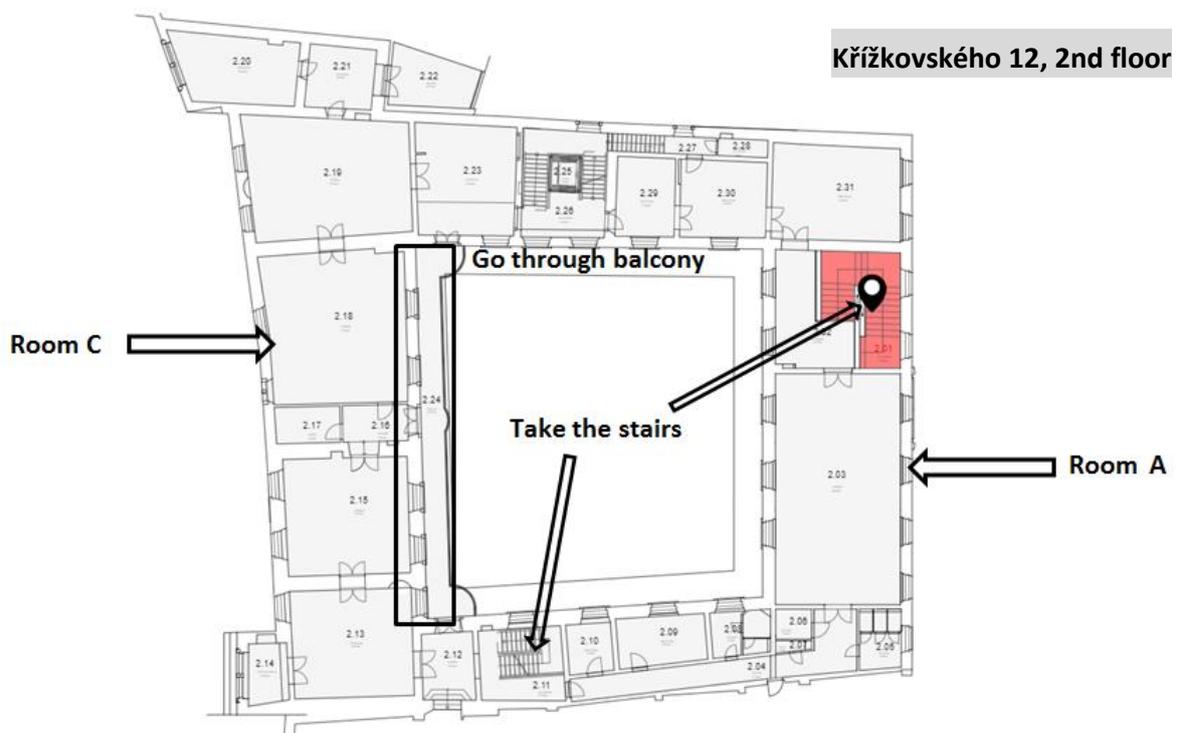
All the rooms are located **on the second floor** (the first floor in British English). The two buildings (**Křížkovského 12 and Křížkovského 14**) are connected and so there is no need to go outside when moving from one building to the other.

The **registration and information desk** as well as the **book display table** will be located in **Room 2.04** on Křížkovského 14. The **lectures** will take place in **Room 2.03 (Room A)** and **Room 2.18 (Room C)** on Křížkovského 12, and **Room 2.05 (Room B)** and **Room 2.07 (Room D)** on Křížkovského 14. **Refreshments** during the coffee breaks and lunch on both days will be served in **Room 2.10 and Room 2.15** on Křížkovského 14. The **Research Posters** will be displayed in the **hallway on Křížkovského 14**. The Research Poster Session will also take place there.

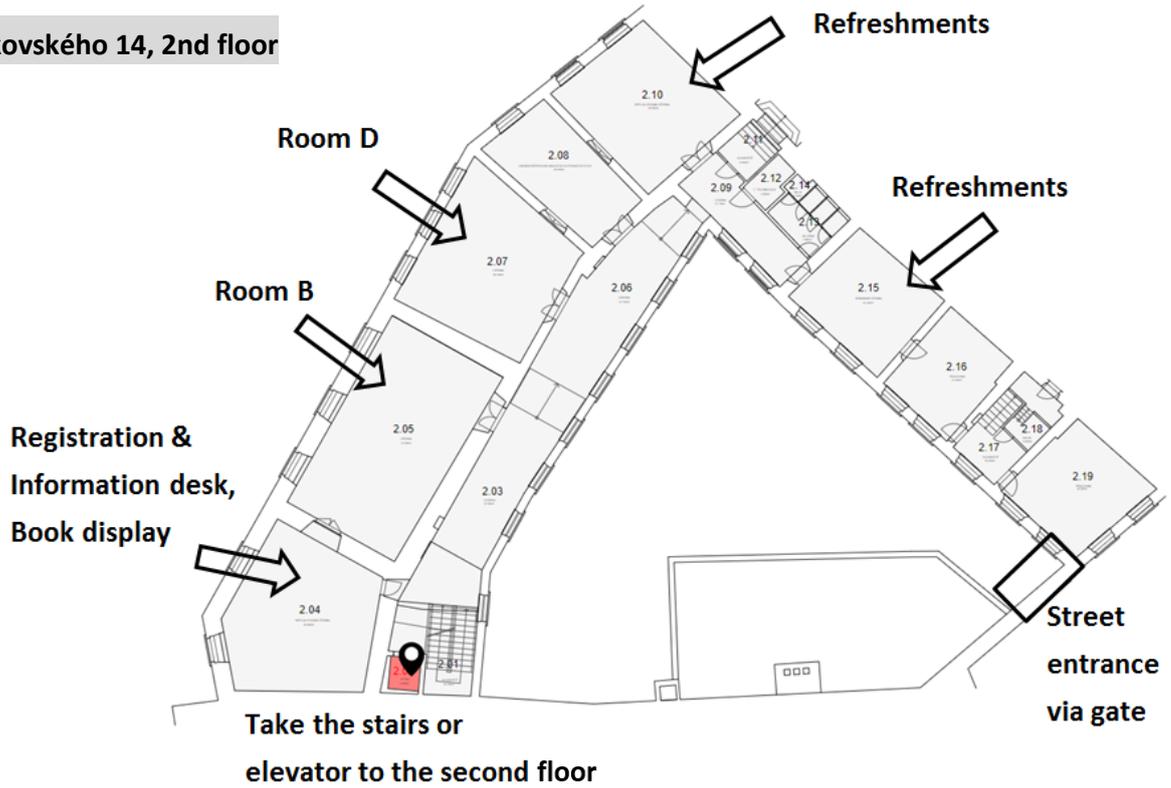
The lecture rooms are equipped with computers (with Windows OS, MS Office, and a PDF reader), data projectors, and speakers. Please **bring your presentation on a USB flash drive and upload it onto the computer before your session begins**. Please allow yourself enough time to check whether all is in order. You might want to save your presentation as a PDF file as well in order to make sure that you have a backup.

**Wi-Fi access** will be available via Eduroam network and a guest account log-in. Log-in information will be provided at the registration desk.

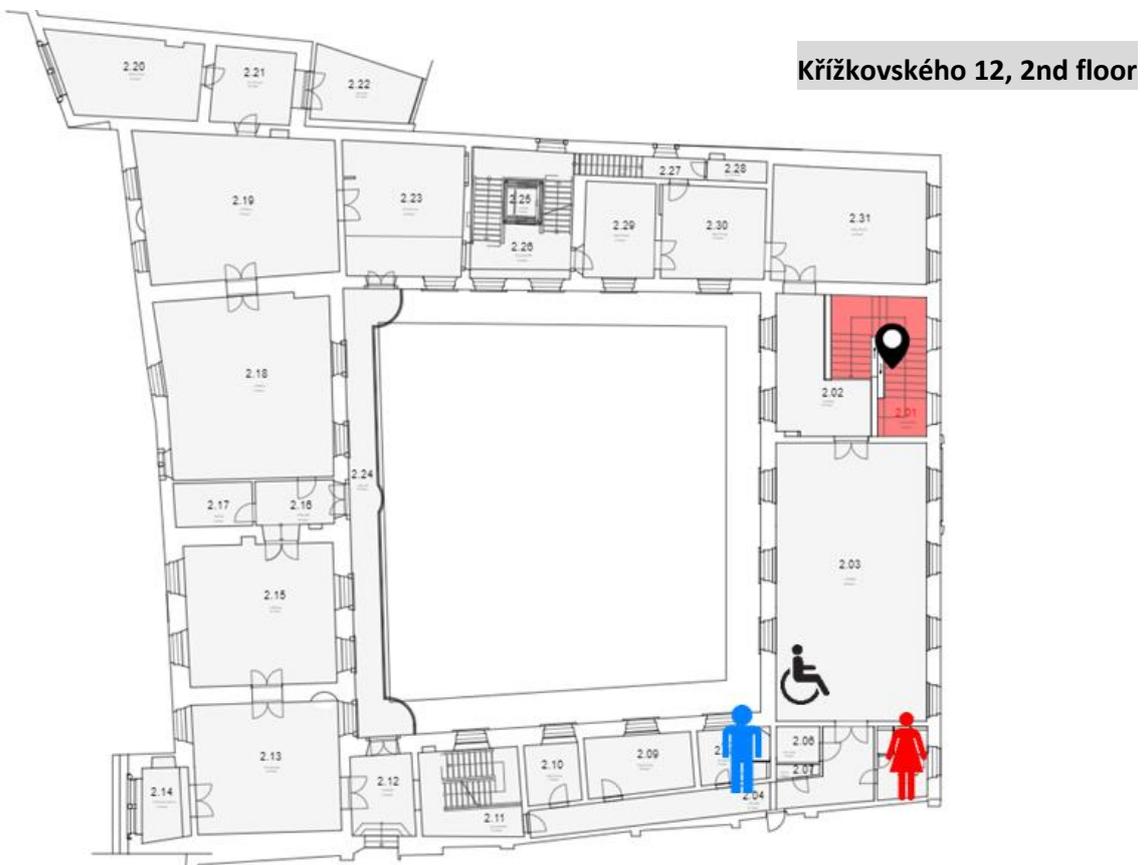
Please check the location of the rooms below.



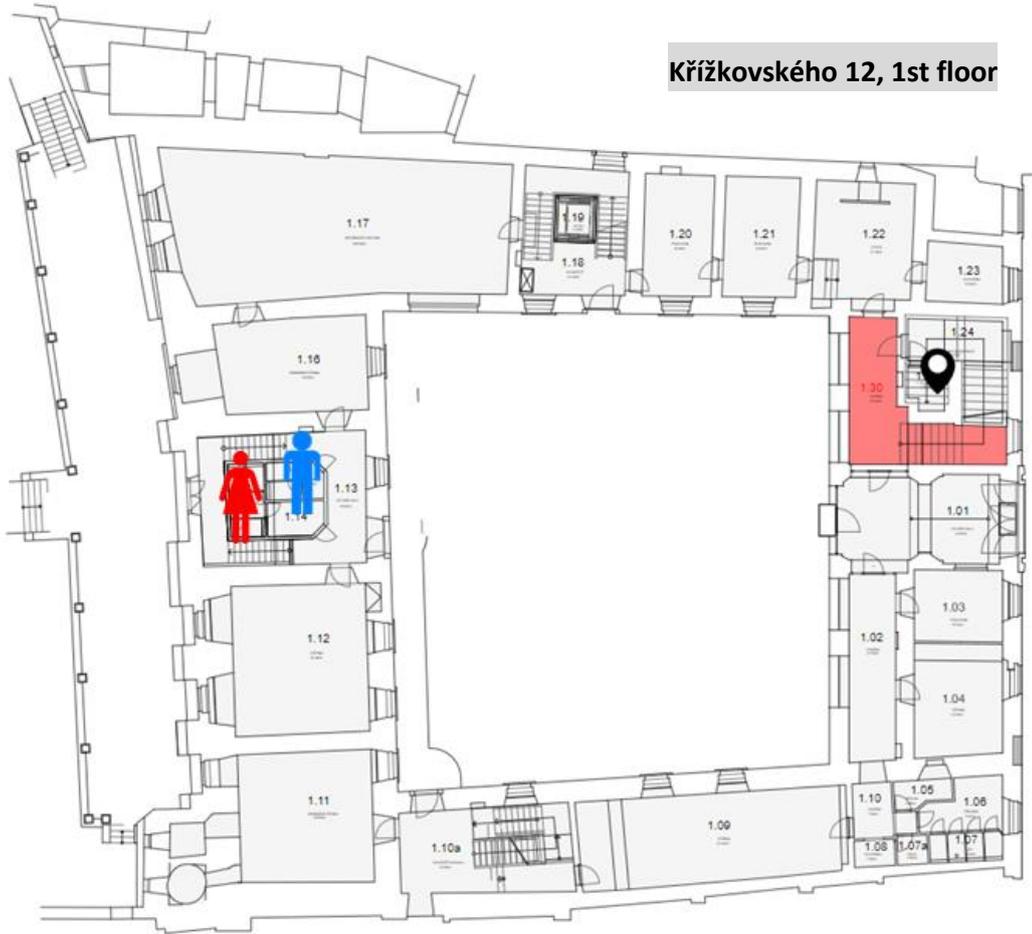
**Křížkovského 14, 2nd floor**



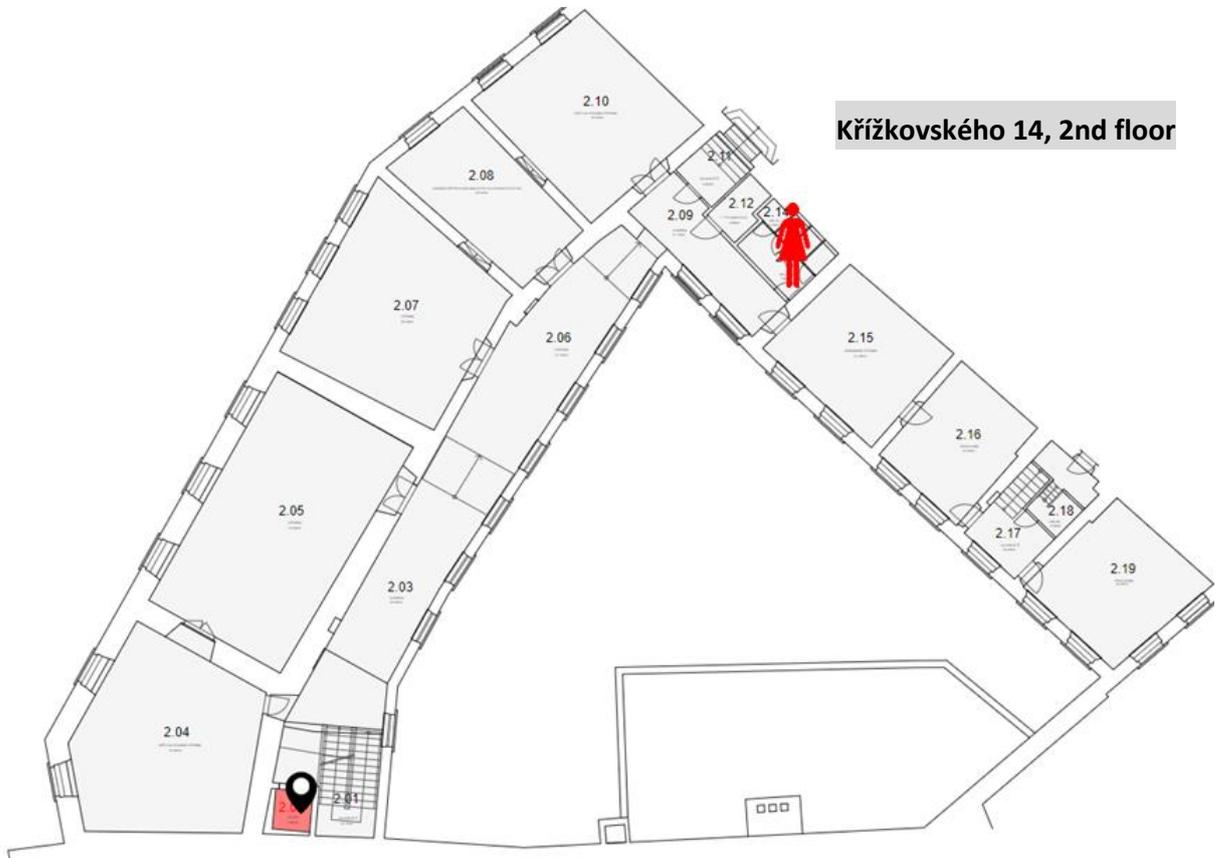
The location of **restrooms** is marked below.



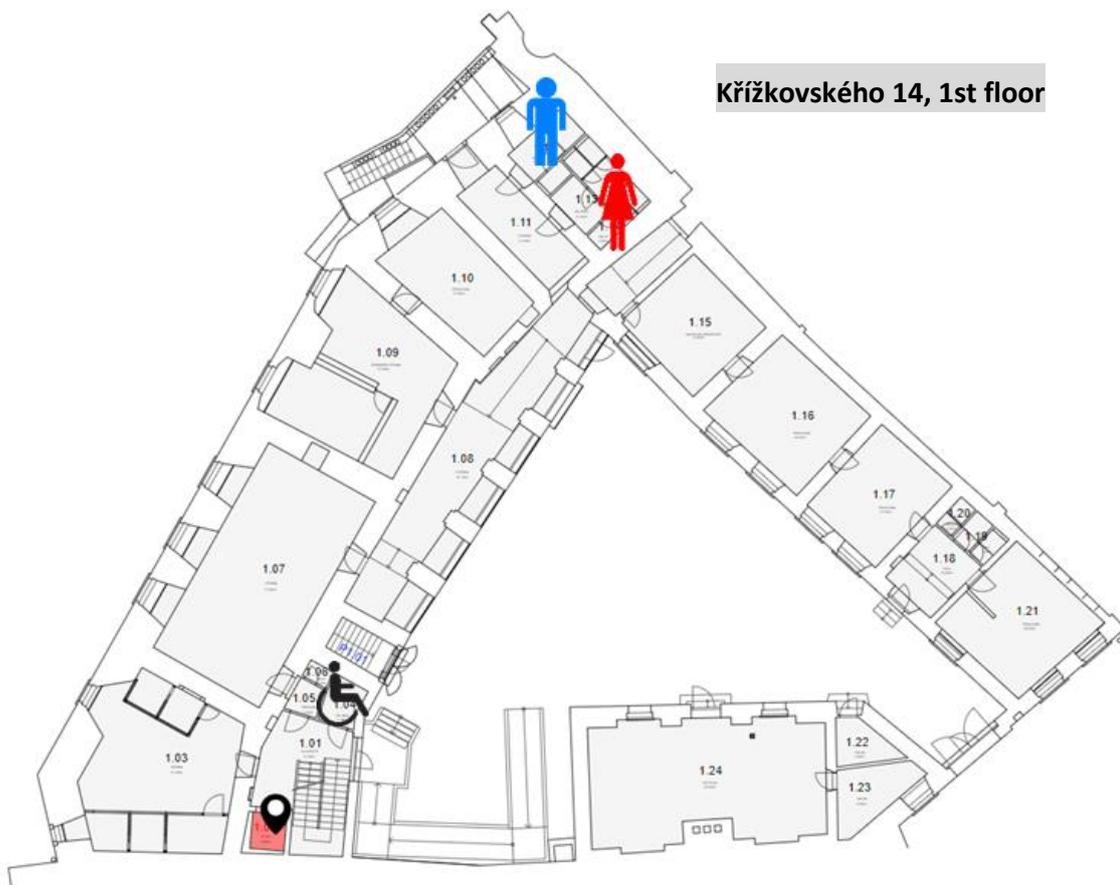
**Křížkovského 12, 1st floor**



**Křížkovského 14, 2nd floor**



**Křížkovského 14, 1st floor**



**Křížkovského 14, 3rd floor**



## Program

### FRIDAY 22/11/2019

|   |   |   |   |  |
|---|---|---|---|--|
| 8:15 Registration desk opens / Refreshments   |   |   |   |  |
| 9:00 Welcoming remarks (Room A)   |   |   |   |  |
| 9:10 Plenary talk (Room A)   <b>Heinrich Patrick</b> : Language Endangerment Occurs in Borderlands: Cases from Japan, Korea and China |   |   |   |  |
| 10:30 Coffee break  |   |   |   |  |
|   | <b>11:00</b>  | <b>11:30</b>  | <b>12:00</b>  |  |
| <b>Session 1 (Room A)</b>   | <b>Murtagh Ben</b><br>Imagining identities beyond borders; queer tactics for belonging in Indonesian cinema                     | <b>Sengupta Roshni</b><br>Historical Continuities in South Asian Film Narratives: Contemporary representations of religious, ethno-linguistic and sexual minorities | <b>Xie Heshen</b><br>Hong Kong Lesbian and Gay Film Festival as the Bridge in Global Queer Film Festival Circuit  |  |
| <b>Session 2 (Room B)</b>   | <b>Revelant Andrea</b><br>An Advocate of Japan's "Special Rights": the <i>Manshū Nippō</i> and the Sino-Soviet conflict of 1929 | <b>Sýkora Jan</b><br>Bridge over troubled times: Contested war memory in contemporary Japan   | <b>Lee Kun Jong</b><br>Historicizing Paul Yoon's <i>Snow Hunters</i>  |  |
| <b>Session 3 (Room C)</b>   | <b>Rhee Seongha</b><br>Strategically acknowledging roughness: The tale of two discourse markers in Korean                       | <b>Židek Jan and Vlasák Jonáš</b><br>Sakha insults: A preliminary study   | <b>Vlasáková Aldana</b><br>Taboo words regarding children in Sakha language   |  |
| 12:30 Lunch   |   |   |   |  |
|   | <b>13:30</b>  | <b>14:00</b>  | <b>14:30</b>  | <b>15:00</b>   |
| <b>Session 4 (Room A)</b>   | <b>Bergmann Annegret</b><br>Bridges between traditional and modern stage scenery  | <b>Borisova Anastasia</b><br>Iemoto system as a link between the arts of East and West  | <b>Berndt Jaqueline</b><br>Anime's Posthumanism: Bridging Modernist Divides   | <b>Flavin Philip</b><br>Suzuki Koson (1875–1913): Modernity and the Critique of Melancholia                        |
| <b>Session 5 (Room B)</b>   | <b>Kuszevska Agnieszka</b><br>India-Central Asia: the challenges of connectivity in the context of regional power rivalry       | <b>Chadha Astha</b><br>India's Foreign Policy towards Quad and Indo-Pacific   | <b>Muratshina Kseniia</b><br>China – India: competition and cooperation in Eurasia  | <b>Kattithara Joseph Carmel Christy</b><br>Shores to the Fringes: Displacement and Religion in the Cochin Littoral |
| <b>Session 6 (Room C)</b>   | <b>Labus David</b><br>Roles of Technologies in the Bakumatsu Period   | <b>Favi Sonia</b><br>Meisho as contested "national" space in late Edo Japan   | <b>Philippov Evgeny</b><br>Transmission of Western Mathematics as a Second-hand Scientific Reception through the Versions of European works translated on Chinese in the Edo Period (1603–1868) | <b>Tatarenko Filipp</b><br>Psychotherapy in Japan: A Western Approach in Japanese Setting                          |
| 15:30 Coffee break  |   |   |   |  |

|  | 16:00   | 16:30  | 17:00   |
|--|---|--|---|
| <b>Session 7<br/>(Room A)</b>  | <b>Martinásková Sylva</b><br>Borders, bridges, intersections in<br><i>Man'yōshū's sakimori no uta</i> | <b>Junik-Łuniewska Kamila</b><br>Bridging words and images:<br>formal experiments in<br>contemporary Hindi literature<br>(in reference to visual arts) | <b>Rampolla Giulia</b><br>A bridge toward the mirage: The<br>city as intersection of desires<br>and identities in the works of<br>Zhu Shanpo and Liu Yudong |
| <b>Session 8<br/>(Room B)</b>  | <b>Chan Ying-kit</b><br>Friends and Foes: Chen Xujing's<br>(1903–1967) View of Sino-Thai<br>Relations | <b>Ziehaus Stephanie</b><br>Navigating ethnicity and identity<br>in the Sino-Russian borderland<br>1856–1911   | <b>Smith Jomo</b><br>Twentieth Century Labrang and<br>Choni: A hybrid Tibetan and<br>Chinese space  |
| <b>Session 9<br/>(Room C)</b>  | <b>Abe Hideko</b><br>Manipulation of Gendered<br>Speech: The Case of Japanese<br>Transgender          | <b>Barešová Ivona</b><br>Breaching the Borders: The<br>Growing Japanese Phenomenon<br>of Non-Gender-Specific Names                                     | <b>Kloutvorová Hana</b><br>The Perception of the Use of<br>Second Person by Female Junior<br>High School Students and in<br>Manga                           |
| <b>18:30 Conference dinner</b> (*not included in the conference fee) |   |  |   |

## SATURDAY 23/11/2019

| 8:30 Opening of the building / Refreshments                     |   |   |  |
|---|---|---|--|
|   | 9:00  | 9:30  | 10:00  |
| <b>Session 10<br/>(Room A)</b>                                  | <b>Panel: <i>Strange yet Familiar: Liminality and Dissonance in Japan's Aesthetic Memory</i></b>  |   |  |
|   | <b>Yoshida Kaori</b><br>Women, Abjected: The Role of<br>Women on the Battlefield in<br>Japanese War Dramas  | <b>Avilés Ernult José Rodolfo</b><br>The Aesthetics of Uncanny:<br>Kyosai Kawanabe's Liminal<br>Imagery         | <b>Morales Rama Alejandro</b><br>Ghosts of past and present:<br>narration, obsession, and<br>liminality in Izumi Kyōka   |
| <b>Session 11<br/>(Room B)</b>                                  | <b>Panel: <i>Language learning, evangelization and education in colonial Southeast Asia: Spanish and American Philippines as a case study</i></b> |   |  |
|   | <b>Dizon Mark</b><br>Linguistic Obstacles in Christian<br>Evangelization in an Eighteenth-<br>Century Philippine Borderland                       | <b>Habana Olivia Anne</b><br>English and Emancipation:<br>American Texts in Philippine<br>Classrooms, 1900–1912 | <b>Dacudao Patricia Irene</b><br>Multi-cultural Education on the<br>Borders of Empire: Schools and<br>Multilingual Students on a<br>Philippine Frontier, 1898–1941 |
| <b>Session 12<br/>(Room C)</b>                                  | <b>Panel: <i>Korean Studies program for degree students at Czech, Slovak, and Polish universities</i></b>   |   |  |
|   | <b>Kawk Bumo</b><br>The current issues about how<br>universities in the Czech<br>Republic operate Korean Studies<br>program for degree students   | <b>Shin Sang Hyun</b><br>The current situation of Korean<br>studies in Slovakia                                 | <b>Kim Gwangseok</b><br>Korean studies in Poland   |
| <b>10:30 Coffee break</b>                                       |   |   |  |
| <b>11:00 Research Poster Session (hallway, Křížkovského 14)</b> |   |   |  |
| <b>12:00 Lunch</b>  |   |   |  |

|   | 13:00  | 13:30  | 14:00  |
|---|--|--|--|
| <b>Session 13<br/>(Room A)</b>  | <b>Borah Mukuta</b><br>Through Muddy Waters:<br>Remembering the Exodus of<br>Burmese Indians through<br>Debendranath Acharya's <i>Jangam</i>   | <b>Kalita Rajarshi</b><br>P(l)ained Hills: The Discourse of<br>Frontier Binaries in Early<br>Assamese Fiction  | <b>Alam Rao Nadeem</b><br>Invisible Borders of Ideologies:<br>Alterity among Pakistanis and<br>Indians   |
| <b>Session 14<br/>(Room B)</b>  | <b>Braso Carles</b><br>International medical<br>cooperation and knowledge<br>transfers in the conflicts of Spain<br>and China, 1936–1945. The<br>cases of Bedrich Kisch and<br>Frantisek Kriegel | <b>Qin Shuai</b><br>The Fallacy of “Debt Trap”: The<br>Institutional Dynamics of<br>Chinese Overseas Investment  | <b>Koreshkova Iuliia</b><br>Conflict of interest: analysis of<br>frames associated with the<br>phenomenon of “Chinese”<br>greenhouses (on the example of<br>the Irkutsk region)            |
| <b>Session 15<br/>(Room C)</b>  | <b>Panel: <i>Teaching Chinese as a foreign language: Theory and practice I</i></b>   |  |  |
|   | <b>Maslovets Olga A.</b><br>The textbook “Chinese language:<br>Oral and written<br>communication” series ‘汉语道’<br>in the light of new educational<br>paradigm                                    | <b>Kruglov Vladislav V.</b><br>Textbook “Theory and Practice<br>of Teaching Writing. How to<br>Write a Perfect Essay in Chinese<br>Language” in the light of Trends<br>in Teaching Foreign Languages | <b>Senina Ekaterina V.</b><br>Problem-based learning<br>approaches as the form of the<br>organization of studies for<br>Chinese  |
| <b>Session 16<br/>(Room D)</b>  | <b>Sio Ut Seong and Juan Belinda<br/>Liang-Ting</b><br>Investigate the differences<br>between Chinese bare nouns<br>and demonstrative phrases using<br>parallel texts                            | <b>Su Yu Tseng</b><br>Emotion encoded in the<br>meanings of four-character<br>idioms in Mandarin Chinese   |  |
| <b>14:30 Coffee break</b>   |  |  |  |
|   | 15:00  | 15:30  | 16:00  |
| <b>Session 17<br/>(Room A)</b>  | <b>vial Kayser Christine</b><br>Intersection rather than<br>hybridation in Chinese<br>Contemporary art   | <b>Berg Daria and Strafella Giorgio</b><br>Performance Art on the<br>China/West Border: Yang<br>Zhichao's <i>Jiayu Pass</i>  | <b>Zhang Liao</b><br>The Intersection of Chinese and<br>Western Feminism: Westernized<br>Femininity on the 1930s Chinese<br>Film Screen  |
| <b>Session 18<br/>(Room B)</b>  | <b>Hosoda Takashi</b><br>Possibility of overcoming current<br>confrontation between Japan<br>and South Korea   | <b>Cserhalmi Peter Robert</b><br>Nation-building with caveat: the<br>UN, and the Australian-East<br>Timor border dispute   | <b>Trieu Hong Quang</b><br>New developments in cultural,<br>educational cooperations under<br>India-Vietnam relations since the<br>establishment of Comprehensive<br>Strategic Partnership |
| <b>Session 19<br/>(Room C)</b>  | <b>Panel: <i>Teaching Chinese as a foreign language: Theory and practice II</i></b>  |  |  |
|   | <b>Maslovets Valeria A.</b><br>The problematic method of<br>teaching students dialogue in<br>Chinese   | <b>Khamaeva Elena A.</b><br>The Etymographic Analysis in the<br>Teaching of the Chinese<br>Characters  | <b>Dondokova Maksara Y.</b><br>Models of teaching to translate<br>the Chinese numerals   |
| <b>Session 20<br/>(Room D)</b>  | <b>Vollmann Ralf and Soon Tek<br/>Wooi</b><br>The multilingual practices in<br>a Malaysian Hakka family  | <b>Ulman Vit</b><br>Why are Japanese and Korean so<br>similar: A history of contact  | <b>Jennings Stephen</b><br>Curriculum Reform in English<br>Language Teaching in Japan:<br>Recent Changes in Government<br>Policy   |
| <b>16:40 Closing remarks, Announcement of the winners of the Research Poster Session (Room A)</b> |  |  |  |

## Abstracts

### **Notes:**

Individual papers and Research posters are ordered alphabetically by the first author's surname. Thematic panels are ordered according to the session number in ascending order.

The authors are fully responsible for their texts. Everyone was asked by the organizer to have their text proofread. The organizer made no changes to their wording.

## Invited Speaker

### Patrick HEINRICH

Ca' Foscari University of Venice (Italy)

#### Short biography:

Patrick Heinrich is Associate Professor at the Department of Asian and Mediterranean African Studies at Ca' Foscari University of Venice. Before joining Ca' Foscari in 2014, he taught at universities in Germany (Duisburg-Essen University) and Japan (Dokkyo University) for many years. His present research interests focus on sociolinguistics, in particular on language endangerment and on communication in the city. Recently edited books in English include *The Routledge Handbook of Japanese Sociolinguistics* (2019), *Being Young in Super-aging Japan* (2018), *Urban Sociolinguistics* (2017) and *the Handbook of the Ryukyuan Languages* (2015). His latest monograph is *The Making of Monolingual Japan* (2012). He has been awarded the annual research award by the Japanese Association of the Sociolinguistic Sciences in 2010 and is since 2014 an honorary member of the Foundation for Endangered Languages. He is currently working on a language documentation project on Yonaguni Island in Okinawa and is editing a book on Language and Happiness.



**Plenary talk:**

**Language Endangerment Occurs in Borderlands:  
Cases from Japan, Korea and China**

*Keywords: endangered languages; minorities; borders; frontiers; domination*

At least half of the world's 7,000 languages are endangered today, that is to say, they are set to lose all of their remaining speakers by the end of this century because younger generations are no longer learning these languages. There are countless factors that lead to language endangerment, and no endangerment process is alike another one. This notwithstanding, we can notice three important general features of every language endangerment case. First, linguistic diversity is geographically clustered. We have a number of language hotspots and in these language endangerment is particularly frequent. Second, language endangerment occurs always in speech communities that are dominated by more powerful communities. Third, we find these communities frequently in borderlands. These general features are interrelated. High diversity of language coincides with smaller speech communities which are often the result of a different economic organization. These communities become then 'assimilated' or 'integrated' in the course of nation building processes. In my talk, I illustrate these mega-trends on the examples of Japan, Korea and China. I will in particular address the language endangerment of Ryukyuan in Japan, of Jeju in Korea and of Yi in the People's Republic of China. I argue thereby that language endangerment is a 'good problem' in the sense that addressing issues of language endangerment inevitably leads to discussing, considering and addressing other problems as well. These other problems involve the relation between powerful and weaker communities, the fostering of intercultural tolerance and solidarity, but also a reconsideration of the relations between the center and periphery.

## Individual Papers

**Hideko ABE**

Colby College (USA)

**Manipulation of Gendered Speech:  
The Case of Japanese Transgender**

*Keywords: Japan; transgender; linguistic practice*

No matter what language we speak, each of us experiences different types of challenges in doing language, since the rules of a given grammar place limits on what can be expressed. So how about the case of a Japanese trans woman? Is her speech more constrained by the specific grammar of the language, compared to a hetero woman? This study examines hybridity of gendered language used by a transgender speaker, Yuna Hirasawa. It analyzes how a post-operative transgender manga artist talks about her physical, social, and linguistic transformation. This research shows how the intersection of grammatical and social genders, entwined in the core structure of language, can be analyzed to pinpoint a transgender's dynamic status of selfhood. By manipulating a specific indexical value and/or meaning attached to grammar, this study shows how she negotiates her subject position. This study is based on a year-long field work in Tokyo in 2016/7.

**Rao Nadeem ALAM**

Quaid-i-Azam University Islamabad (Pakistan)

**Invisible Borders of Ideologies:  
Alterity among Pakistanis and Indians**

*Keywords: alterity; Pakistan; India; Invisible border; ideology*

Boundaries are universal fact and identifying them through borders help categorization, labeling, and sorting. Anthropologists are always interested in this segregation, whether of material or ideas, to explore the idiosyncrasies of any community or group. This paper will address the invisible borders of ideologies that exist at conceptual level, hence similar to cognitive schemata, among two neighboring countries of south Asia i.e. Pakistan and India. Anthropology is about seeking the 'other' for descriptive and understanding ends; however, Alterity in this paper is seen as an inquiry into foible of 'other'. Alterity remained a central concept throughout the history of anthropology (Csordas, 2004) and philosophy (Klein, 2007). Apparently, there could be two pathways, a comparative or a relative, to approach the 'other', for this paper 'comparison' is adapted to make eccentricities assigned to 'other' more vivid as a reason for Alterity. Alterity as a methodological position is explored for this research. Narrative methodology using thematic analysis will be implied to a mix of archival or secondary data and conversational or primary data to understand the invisible borders of ideologies. Latent and overt conflicts between two countries of south-Asia are persistent and masses perceive the 'other' as enemy and assign pejorative eccentricities. These voices need to be translated and narrative analysis will help to comprehend these invisible margins of Alterity. This paper is embedded in the 'two nation theory' that is taught at schools to perpetuate the idea of Alterity among children of the two countries. The major challenge is to position this idea in contest with the global ethic/virtue of 'celebrating diversity'.

**Ivona BAREŠOVÁ**

Palacký University Olomouc (Czech Republic)

**Breaching the Borders:  
The Growing Japanese Phenomenon of Non-Gender-Specific Names**

*Keywords: name selection; Japanese given names; non-gender-specific names; gender-neutral names*

Japanese given names have never officially been required to indicate gender, yet until recently names were clearly masculine or feminine, with a few traditional exceptions. However, the current trend to form a somehow unique name (e.g., Kobayashi 2009, Barešová 2016) increasingly results in names which lack gender-distinctive features in their graphic and/or phonological form. This phenomenon started attracting increasing curiosity when several unisex names even ranked among the most popular names. What is the nature and origins of such names? Do they share any common features or distinctive characteristics? What motivates parents to give their children these names? Answers were sought primarily by examining a corpus of names bestowed between 2008 and 2016. Comparing these names as to gender distinction, focusing on orthography, length, structure, and kanji selection, brought forth the main distinctive features between current male and female names. A further analysis revealed some features common to the gender-neutral names, and various aspects related to losing gender distinction. This paper presents the findings of the analysis of these names (and the reasons for their selection) in the context of the changes in name selection in the last several decades, providing some insight into this emerging trend.

**References:**

- Barešová, Ivona. 2016. *Japanese Given Names: A Window Into Contemporary Japanese Society*. Olomouc: Palacký University Press.
- Kobayashi, Yasumasa. 2009. *Nazuke no sesōshi. "Koseiteki na namae" o fīrudowāku*. [History of social conditions concerning names. Fieldwork on "unique names"]. Tōkyō: Fūkyōsha.

**Daria BERG and Giorgio STRAFELLA**

University of St. Gallen (Switzerland)

**Performance art on the China/West border:  
Yang Zhichao's *Jiayu Pass***

*Keywords: China; border; art; Great Wall; Yang Zhichao; mental health*

During the 1990s the China/West binary assumes new meanings and significance in the Chinese cultural and political spheres. The class discourse that dominated the socialist era (1949–1978) and the universalist discourse which made an appearance in the 1980s give way to the hegemony of a discourse that categorizes ideas, thoughts and works of creativity as belonging to either a newly centered China or to a vaguely defined West (Strafella 2017: 130–136). It is at the height of this ideological shift that the work of art discussed by this paper comes into being. A lesser-known, yet highly innovative artwork by one of China's most prominent contemporary artists, *Jiayu Pass* (1999–2000) by Yang Zhichao (b. 1963) consists in a month-long work of performance art that takes place inside a psychiatric hospital at the turn of the millennium. The artwork references the idea of liminality also through its physical location — Jiayuguan, i.e. the westernmost point of the Great Wall, located in Yang's native Gansu Province. The present paper examines this unique artwork through its literary documentation, Yang's own *Notes on Jiayu Pass* (Yang 2004) — a journal that chronicles the artwork's exploration of liminality and alienation. The paper shows how *Jiayu Pass* rethinks the dominant China/West dichotomy and reflects on the borderland between these entities — symbolically represented by its homonymous frontier outpost — not as the embodiment of separation and difference, but as the locus where ideas of universality and national identity can be critiqued and reimagined from the alternative vantage point of socio-cultural marginality.

**References:**

- Strafella, Giorgio (2017). *Intellectual Discourse in Reform Era China*. London: Routledge.  
Yang, Zhichao (2004). "Jiayuguan shouji" (Notes on Jiayu Pass). *Xianchang* 3, 59–118.

**Annegret BERGMANN**

Freie Universität Berlin (Germany)

### **Bridges between traditional and modern stage scenery**

*Keywords: kabuki; stage scenery; western painting; shin kabuki*

Japanese painting in the first half of the 20<sup>th</sup> century was marked by innovative experiments of colors, material, forms and subjects. The discourses on “Japanese painting” (*nihonga*) versus “Western painting” (*yōga*) on the development of modern Japanese painting resulted in a whole palette of hybrid artworks, interweaving East and West, not only in the field of painting but also in stage design.

Furthermore, it is a well-known fact that in western theatre avant-gardist painters got involved in theatrical enterprises. The engagement of painters, not professionally affiliated with the theatre, started in Japan from 1904 in Tokyo. In my paper, I will refer to the reason of that development that is closely related to the extensive use of scenery, especially landscapes, in kabuki as well as the development of western painting in Japan and show that this involvement of professional painters also led to the establishment of the new artistic profession of stage designer (*butai sōchika*).

My paper aims at presenting the development of the involvement of artists, especially those trained in western painting in stage design who built bridges between the traditional and a westernized design in kabuki plays in examples of *shin kabuki* play's design, introducing also the first kabuki play performed in translation (French) in the west in Paris and its stage design.

**Jaqueline BERNDT**

Stockholm University (Sweden)

**Anime's Posthumanism:  
Bridging modernist divides**

*Keywords: posthumanism; anime; aesthetics; materiality; im/mobility*

Anime – that is, Japan-based genre fiction appearing in cel or cel-look animation – has been associated with the posthuman since its introduction to non-Japanese adult audiences around 1990. *Ghost in the Shell (Kōkaku kidōtai*, dir. Oshii Mamoru, 1995; GiTS) in particular has made a critical impact in that regard. Posthumanism has been conceptualized as the “critique of the Western Humanist ideal of ‘Man’ as the allegedly universal measure of all things,” the promotion of a “notion of vitalist materialism that encompasses non-human agents, ranging from plants and animals to technological artefacts” (Braidotti 2018: 339). While this includes bridging ethnicities and cultures, my talk highlights issues of representational content in their relation to aesthetic matter. Both posthumanism and anime can be regarded to undermine modernist binaries in the form of “disjunctive synthesis” (Lamarre 2015: 8). Anime may afford posthumanism by means of not only character types and dialog lines, but also, and even more so, aesthetic im/mobility and dis/continuity (stop/motion, 2D/3D imagery, visual/acoustic tracks; seriousness/comedic change of registers, etc.). This, however, requires specific, delineated situations. In search of truly animetic, posthumanist “bridges” I shall discuss the TV anime series *Coppelion* (dir. Suzuki Shingō, Studio GoHands, 2013) against the backdrop of the 1995 GiTS movie.

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**Mukuta BORAH**

Sharda University (India)

**Through Muddy Waters:**

**Remembering the Exodus of Burmese Indians through Debendranath Acharya's *Jangam***

*Keywords: Literature of Borders; Literature and War; Assamese Literature and the World War(s); Migration and Literature; Frontier Literature; Assamese Historical Novels*

The eastern frontier between the North East Indian state of Assam and Burma has been historically very active, the most infamous incursion being the Burmese invasion of Assam and the subsequent atrocities on the Assamese people. This has created the image of the bloodthirsty cruel “Maan” (The Burmese) in Assamese popular imagination and early Assamese literature. More than that, the incursions led to the formation of cultural and demographic exchanges, forced and voluntary, and the consequence establishment of a population of migrated Indians in Burma. However, during the second World war, because of Japanese aggression and the rise of ethnic unrest in Burma, there was a huge exodus of Burmese Indians from Burma leading to the “forgotten long march”. This paper would attempt to interrogate the representation of this long march in the Assamese historical novel, *Jangam* (1982), translated into English as *Jangam: A Forgotten Exodus in Which Thousands Died* by Amit R Baishya and published in 2018. Compared to the other representations of the Burmese in Assamese fiction, this text looks at the other side of the frontier in a different perspective where the Indians and Burmese are shown to be living peacefully, and who were disrupted by historical and social forces. However, the overall description of the Burmese isn't dramatically different from the negative portrayal of the Burmese in the traditional Assamese narrative. More importantly, the representation of this exodus brings into light a highly pertinent and contemporary issue that works around boundaries and frontiers – the journeys made by refugees fleeing from humanitarian crises. Like the recent histories of Syrian or Rohingya refugees, the journey portrayed in the novel is a stark commentary on the tensions created by nation-formation and the resultant boundaries. This is a story of people without boundaries, a stateless people denied their stakes in this world, humans without homes, in a journey against incredible odds, in their struggle to survive, both against natural and man-made encumbrances.

**Anastasia BORISOVA**

Saint-Petersburg State University (Russia)

### **Iemoto system as a link between the arts of East and West**

*Keywords: Iemoto system; traditional Japanese arts; non-traditional Japanese arts; hierarchy; artistic name*

In Japan, there are many schools of traditional arts, the history of which goes several centuries back. Usually, representatives of the same family serve as the head of such schools, the title of head of the school is inherited, and so is the name of the founder of the school. This is the result of the existence of the *Iemoto* system, a family and pseudo-family organizing structure of schools of Japanese traditional arts. The main elements of this system can also be found in structures unrelated to the arts: Japanese firms, commercial enterprises, etc. Moreover, sometimes the system extends its influence on the arts that are not originally Japanese, for example, Hawaiian dances or knitting. The Japanese, who study these arts, receive artistic names from the teacher, and the certificate system introduced in the teaching resembles the license system required to move to a new level of skill which is typical of the system of *Iemoto*. And vice versa: foreigners who study Japanese art can get a Japanese name from their master and even attain a high level allowing them to teach independently. Thus, the *Iemoto* system went beyond the limits of the exclusively Japanese artistic world and serves both to attract more and more people who want to join the culture of Japan, as well as the Japanese people who want to study the arts of other countries.

**Carles Braso BROGGI**

Fundacio per a la Universitat Oberta de Catalunya (Spain)

**International medical cooperation and knowledge transfers in the conflicts of  
Spain and China, 1936–1945:  
The cases of Bedrich Kisch and Frantisek Kriegel**

*Keywords: internacionalism; China's war with Japan; Czech volunteers in Spain and China; China Red Cross; International Brigades; International communism*

Before the clash of the Second World War, the conflicts of Spain and China attracted international attention. Between 1936 and 1939, an internationalist movement that perceived China and Spain as first stages of a global war against fascism raised funds for sending medical aid to both countries. The cities of China and Spain suffered from the systematic air raids against civilian population, provoking demonstrations of thousands of people worldwide in support of the victims. Thousands of international volunteers (the International Brigades) went to Spain to fight for the Spanish Republic.

This paper will compare both international medical aid campaigns. It will try to detect concrete medical knowledge transfers that occurred from Spain to China, such as the creation of blood banks and the management of mobile surgical units in the front. It will try to define both movements in the global context of antifascism and identify specific historical actors. This paper aims to discover the role of a group of doctors that worked in the Chinese battlefield from 1938 to 1945 after having participated in the Spanish Civil War.

The Canadian Norman Bethune (1890–1939) is the most well-known case of a doctor who helped China to improve its sanitary service, putting into practice the knowledge acquired in Spain. However, other doctors followed his path, but their journeys remain relatively unknown, like Frantisek Kriegel (1908–1979) and Bedrich Eduard (Frederich) Kisch (1894–1968). This paper aims to research the role of these two doctors in both countries based on Spanish, Chinese, French and British sources. The author hopes to find more primary sources of Kriegel and Kisch in the Czech Republic after this conference.

**Astha CHADHA**

Ritsumeikan Asia Pacific University (Japan)

**India's Policy towards Quad in the Indo-Pacific:  
Strategic Partnership amid Regional Transformations**

*Keywords: Quad; Indo-Pacific; FOIP; India; Japan; Indo-Japan*

India holds a geo-strategically important position in the Indian Ocean as well as in the Indo-Pacific, making it a key partner to various democracies across the world for security as well as geo-economic partnerships in the region. One such initiative is the Quad or Quadrilateral Security Dialog (MOFA, 2007; Abe, 2012), which began as a humanitarian coordination effort among India, US, Japan and Australia for tsunami relief operations in 2004 but soon dissolved in 2007 due to different political and economic orientations of the 4 nations, until its reemergence in 2017 amid challenging geopolitical situation in Indo-Pacific (Lee, 2016; Yoshimatsu, 2018). Growing Indian prominence and proactiveness in Asia has opened new possibilities for US, Japan and Australia to balance their individual and collective foreign policies in the region. The paper focuses on India's policy towards Quad, which has been only modestly covered in the literature so far, by raising the question of how India's policy towards Quad has changed in 2017 under the current Modi government and what factors have led to this change. Using empirical analysis, it argues through the IR theories of realism and constructivism, that the rise of Chinese influence in Indo-Pacific as well as India's guiding foreign policy principles of non-alignment have played a key role in shaping India's policy towards Quad. It contends that India's assessment of Quad is quintessential in the shaping of new Asian security architecture. The paper also concludes that the key for sustenance of Quad 2.0 is its resilient triads and dyads, which can bridge and interconnect the domestic interests and foreign policy goals of the four democratic nations for a free and open Indo-Pacific.

**Ying-kit CHAN**

Leiden University (Netherlands)

**Friends and Foes:**

**Chen Xujing's (1903–1967) View of Sino-Thai Relations**

*Keywords: Chen Xujing; Chinese culture; Siam (Thailand); Thai nationalism; Westernization*

Most educated Chinese of the late nineteenth and early twentieth centuries focused on Japan, Russia, North America, and Western Europe in their understanding of the world. This paper examines an early attempt, during the 1930s and 1940s, by Chinese intellectuals to draw inspiration and lessons from Southeast Asia. Chen Xujing's (陳序經 1903–1967) *Siam and China* (暹羅與中國 *Xianluo yu Zhongguo*) revealed his admiration for highly Westernized Siam (Thailand) as well as his anxieties about Thai nationalism and its manipulation by Japan, which had invaded China and supported Thai territorial claims on southern China. His view of Siam, this paper suggests, was an extension of his concept of "Total Westernization", which posited that non-Western nations must shed all its native or traditional elements and Westernize completely to become powerful. For Chen Xujing, Thailand, observed through the lens of this concept, was a progressive but misled nation that had the potential to motivate China and lead Southeast Asia out of Western imperialism but had become a victim of its own nationalism and a mere pawn in Japan's imperial expansion.

**Peter Robert CSERHALMI**

Eötvös Loránd University (Hungary)

**Nation-building with Caveat:  
the UN, and the Australian-East Timor border dispute**

*Keywords: East-Timor; United Nations; Australia; Timor Gap Treaty; Timor Sea Treaty; 2018 Maritime Boundaries Treaty;*

The modern history of the island of Timor has been dominated by the struggle against foreign powers: first the Portuguese colonizers, then the Indonesian occupation. The fate of the island was however shaped by a third power too; the nation of Australia to its south.

From the beginning of the twentieth century the island was the subject of Australian foreign policy for two reasons, as a defensive bulwark against aggression from the north and later on as a fossil fuel rich territory.

Australia and Indonesia signed an agreement regarding the underwater resources in the maritime border zone, followed up by the Timor Gap Treaty of 1989, that came into force two years later.

After 1999, when the United Nations Mission in East Timor (UNAMET) was set up to conduct a “popular consultation” about the status of the country, Australian military power played a key role in peacekeeping, that guaranteed the stability of the process, that eventually led to the independence of the country from Indonesia.

In the following period UN blue helmet forces remained in the area and new missions were added to support the establishment of the newly independent state. The last of these, the United Nations Integrated Mission in Timor-Leste (UNMIT), was abolished at the end of 2012.

Disputes about the states of the oilfields – the rights to which reverted to the new state of East Timor after independence in 2002 – continued on despite the Timor Sea Treaty of 2002. In 2018 Australia and East Timor signed a new agreement, resolving the related questions.

In my presentation I examine the role that the UN played in the Timor Gap-disputes during the years of peacekeeping and to highlight the importance of the area for Australian foreign policy.



**Sonia FAVI**

The University of Manchester (United Kingdom)

### **Meisho as contested “national” space in Late Edo Japan**

*Keywords: Meisho; Edo; Japan; Travel; Landscape; Proto-nationalism*

My paper discusses the role of *meisho* (“famous places”) as symbols used to re-discuss the official meaning of space, and consequently the social and geographical boundaries of the state, in late Edo Japan (1603–1868).

The practice of travel has been the object of a lively debate in social and political studies on the Edo period (Ashiba, 1994; Vaporis, 1994; Vaporis, 1995; Nenzi, 2008; Funck and Cooper, 2013), as travel is strictly entwined with social mobility, in a way that alters and marks social and cultural landscapes (Lean and Staiff, 2016). This process of transformation is reflected in travel literature, including disposable culture such as commercial maps and guides, which “mirror and reproduce a whole range of taken-for-granted notions [about] understandings of history and culture” (Hogan 2008, 169).

Building on this debate and on the idea of landscape as an “instrument of cultural power” (Mitchell 1994, 1), and through a number of case studies connected with the ever-popular Tōkaidō highway, in my paper I will focus on the way *meisho* were represented in maps and popular *meisho zue* (“illustrated guides”) literature. I will show how they were invested with (different, contested) meanings by a wide range of social actors: how they were part of a new “official” landscape – a controlled landscape – in Tokugawa sponsored maps; how they were invested with both religious and commercial meaning in religious maps; how they were projected into a lyrical past in representations meant for a cultured audience; and how they were used as a way to reclaim spaces that for practical or normative reasons could not materially be experienced in popular, commercial representations, which became “virtual” ways to approach them. I will show how they became an icon, to construct cultural and “(proto-)national” narratives.

**Philip FLAVIN**

Kansai Gaidai University (Japan)

**Suzuki Koson (1875–1913):  
Modernity and the Critique of Melancholia**

*Keywords: modernity; melancholia; music; koto*

This paper explores the works of Suzuki Koson (1875–1931), a quixotic and problematic figure in the history of Japanese music for the *koto*. Despite having studied Western music at an early age, unlike other Meiji / Taisho period composers for the *koto*, he eschewed Western music, and instead composed in a neo-classic vein that drew upon models of composition established in the late Edo period, namely the works of Mitsuzaki Kengyō (?–1853?) and Yoshizawa Kengyō (1808?–1872). As some of these neo-classic trends indeed lead to the emergence of modern *koto* music, scholars have suggested that Koson’s musical innovations therefore represent the onset of ‘modern’ *koto* music and leads to Miyagi Michio (1894–1956) and the Movement for Modern Japanese Music. Nevertheless, his music drastically differs from his contemporaries, notably Tateyama Noboru (1876–1926). Suzuki’s works are unquestionably modern. Unlike his contemporaries, however, who responded to modernity, either transforming themselves into the preservers of tradition—and thus adopting a nostalgic stance for an idealized past—or discarding tradition in feverish nationalist dreams of the future and ‘modern’ Japanese music, Koson’s reaction to modernity differed in that his compositions are characterized by a unique melancholia that serves as a critique of the intense and rapid modernization Japan was experiencing during the Meiji and Taisho periods.

**Takahashi HOSODA**

Charles University (Czech Republic)

**Possibility of overcoming current confrontation between Japan and South Korea**

*Keywords: Japan-ROK relations; Asian security; National Pride; Quasi alliance; GSOMIA*

Victor Cha once described Japan-South Korea relations as “quasi alliance,” which is not a formal alliance but functions as de facto alliance with sharing common values and interest. In fact, Tokyo and Seoul have shared common values such as parliamentary democracy, market economy and national interest such as anti-North Korea or anti-communist posture since the late 1980’s, even though Japan-Korea relations sometimes face difficulties. The relations were strengthened interstate exchange of soft culture.

However, since Moon Jae-in became the South Korean President, Japan-Korea relations have been getting worse (here, I have no intention to start finger pointing). On the one hand, Tokyo complains Seoul does not strictly control dual-use goods trade to the third countries including ship-to-ship cargo transfer to North Korean ships on the high sea. On the other hand, Seoul criticizes Abe Japan ignores its past war responsibilities such as wartime comfort women and forced labor issues.

Here, I primary focus on shifting perception of each other and analyze influence of the perception to actual policies. Then, I verify possibility of interstate civil exchange to play “bridge” function between Japan and South Korea to save the quasi alliance and prevent collapse of postwar security architecture in Asia.

**Stephen JENNINGS**

Tokyo University of Science (Japan)

**Curriculum reform in English language teaching in Japan:  
Recent changes in government policy**

*Keywords: Japan; higher education; curriculum reform; Confucianism*

As well as other countries in Asia, in recent years, the Japanese government has been encouraging higher education institutions to create graduates who are better able to conduct business and research in English at the same level as their peers in other nations (Abe, 2013). This case study provides insight into how national and institutional policy initiatives may be mediated for the higher education classroom in Japan; and is of potential interest to those in comparable contexts.

The dominant educational system in Japan is based on a Confucian ethos, which generally consists of receptive, teacher-centered classroom activities. The balance in this system, though, is being disrupted by the introduction of active, student-centered classroom activities commonly used in contexts where the Socratic ethos is dominant. Enquiry into this apparent shift is undertaken, in this study, with an ethnographic perspective on data gathering (Wolcott, 2008) comprising; 1) institutional documents, 2) field notes from classroom observations; and, 3) an analysis of interview transcripts.

Findings suggest there has been a move towards the implementation of many more communicative language teaching activities on a trial-and-error basis; and by using an appropriately student-centered approach (Garcia and Wei, 2014). In this manner, enquiry into external-, institutional- and classroom-level factors provide a focus for continuing dialogue on reform in language and learning in Japan; and in those contexts where similar reforms are taking place.

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**Kamila JUNIK-ŁUNIEWSKA**

Jagiellonian University (Poland)

**Bridging words and images:**

**Formal experiments in contemporary Hindi literature (in reference to visual arts)**

*Keywords: visual culture; Hindi literature; word; image*

The aim of my paper is to examine formal experiments in contemporary Hindi literature in reference to various arts. The key objective is to discuss relations between literature and other visual forms of expression, to show the urge of some authors to create secular (pure) art, free from any ideological influences.

Hindi literature in the modern age of 20th century went through many waves of changes. Writers of every literary movement searched for new means of expression. In case of poetry, the transformations were happening slowly – they begun with the departure from the traditional, old-fashioned, poetics, and with gradual development of a new one. In prose, novels and short stories were relatively new genres, and thus became a vehicle for modern (contemporary) ideas, themes, and techniques. There are quite a few studies on subjects and topics of contemporary literature till 1960s, allowing for classifications and/or categorizations, yet analyses of formal experiments seem lacking. The present study aims at filling this gap, and will focus on literary texts whose authors try to experiment with form in various ways, implementing techniques and methods taken from different arts and media, often employing “cinematic”, „visual” imagination. The study will be based on selected works by contemporary Hindi writers, including Nirmal Varma, Udayan Vajpeyi, and will refer to works by i.a. Mani Kaul, J. Swaminathan).

**Rajarshi KALITA**

University of Delhi (India)

**P(l)ained Hills:  
The Discourse of frontier binaries in Early Assamese Fiction**

*Keywords: frontier literature in Assamese; Early Assamese Fiction; Assamese Fiction of the Colonial period; border literature from India; Indian regional writing.*

Assam, a frontier state towards the North East of India, other than being culturally and politically influenced by the bordering countries lying towards South East Asia like Burma and Thailand, also has boundaries drawn by the British colonial establishment vis-a vis the other North East Indian states in terms of hills and plains. This geographical demarcation did not take into account the historical bridges which existed between the plains people and the tribes in the hills, rather, it led to the creation of a discourse of binaries where the tribes of the hills were categorized as “savages” and “primitives” compared to the relatively modernized Assamese people of the plains. This paper would attempt to locate this binary in one of the very first novels written in the Assamese language, “Miri-Jiyori” (1894) by Rajanikanta Bordoloi. The focus of the paper would be how the writer, while trying to portray the culture of the “miri” tribes, willy-nilly, lets a linguistic discourse denoting the binaries slip into the narrative. The British colonial construction of the tribes from the plains as good and the ones from the hills as evil also can be seen in Bordoloi’s accounts where he describes the difference between the “normal” Miris and the “Gasi-Miris” who stayed in the jungles in the hills, thereby reflecting the colonial construction of hill tribes as “primitive’ compared to the tribes of the plains. The paper would try to explore more of this binary in the lyrics of Assamese singer Bhupen Hazarika, who tried to mend the racist discourse around the hills in his songs. But even in Hazarika’s songs, where his love of universalism, inspired by the counter culture of the West in the nineteen sixties, is splendidly portrayed, the discourse of binaries still sips into his lyrics while dealing with another frontier-faultline in Assam – the one shared with the nation and culture of Bangladesh.

**Carmel Christy KATTITHARA JOSEPH**

International Institute for Asian Studies (Netherlands)

**Shores to the fringes:  
Displacement and religion in the Cochin Littoral**

*Keywords: religion; Cochin; displacement; Southwest Coast; India; Christianity*

My paper investigates the characteristics of displacement for development along the coast of Cochin since the early 20th century. My enquiry into the displacement from the coast and reorganisation of communities in the city charts out how the port which is considered as a symbol to an entrance to the larger world does not just facilitate multi-culturalism, but can also generate ghettoisation and spatial segregation. In other words, the global aspirations of the port and the city are in a tenuous relationship with the rights of the locally displaced. Several studies foreground the economic mobility and pluralistic culture of the port cities in India. My paper adds to this scholarship by discussing the limitations of these frameworks and the need to expand our attention to the spatial reorganisation of native communities in understanding port cities.

Three major developmental milestones along the coast – the Cochin Port Trust Limited (1923–1941), the Cochin Shipyard Limited (1951–1972) and the Vallarpadam International Container Transshipment Terminal (2005–2011) are considered as important steps in keeping up with the city's global past and a prosperous future. Here, I explore the historical and the contemporary process of displacement of people along the coastal line of Kochi for these projects. The shore communities moving away from the shores to make space for development has been a process of leaving familiar ways of living and cultivating new ways of life. My paper brings together historical documents from the archives, personal collections and ethnographic accounts to understand the specificities of displacement in the port city of Kochi.

**Hana KLOUTVOROVÁ**

Palacký University Olomouc (Czech Republic)

**The perception of the use of second person  
by female junior high school students and in manga**

*Keywords: Japanese; second person use; gendered speech; pronouns*

The present study focuses on the relationship between the fictional language and the language of actual speakers of Contemporary Japanese. The aim of this study is twofold: to map out the use of various second person expressions among the Japanese Junior High School girls and to shed some light on their perception of use of these expressions in manga (Japanese comics). This will be done by presenting findings of a survey conducted among female Junior High School Students. Contemporary Japanese offers its speakers a spectrum of second person expressions ranging from non-prominal terms, such as names, nicknames or titles etc., to various marked pronominal expressions (such as *anata*, *anta*, *kimi*, *omae*). The results indicate that in the self-reported use of the second person forms, the girls have a strong preference for non-prominal expressions (such as names, nicknames or titles and kinship terms) and limit pronominal expressions to interactions with either completely unknown addressee (*anata*) or, on the contrary, to one in a close relationships. And while the girls tend to perceive the language used by characters in *shōjo manga* (lit. girl comics) similarly to their own, they ascribe significantly higher frequency of use of pronominal expressions to *shōnen manga* heroes. These results suggest the Japanese Junior High School girls perceive the language of manga characters as conforming to ideals of gendered speech.

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**Iuliia KORESHKOVA**

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**Conflict of interest:  
analysis of frames associated with the phenomenon of “Chinese” greenhouses  
(on the example of the Irkutsk Region)**

*Keywords: frame analysis; “Chinese” greenhouses; Chinese agricultural entrepreneurs; local government agencies; points of interference*

In the last decade, in the media of the Irkutsk region, we often can find articles and reports of an alarmist nature on the phenomenon of “Chinese” greenhouses. They report on regular inspections of greenhouses by local regulatory authorities, on the identification of violations in the use of land, on the excessive use of pesticides and threats to the health of citizens using products of these greenhouses, and on the local population’s dissatisfaction with the Chinese “neighbors”. However, as we can observe, greenhouses in the region do not become less, as well as the products they produce. Moreover, numerous checks provoke a greater growth of informal practices related to the processes of activity of “Chinese”; farms and their land use. As a result, we are witnessing a conflict of interests between Chinese agricultural entrepreneurs and local government agencies. In this article, we attempt to analyse the social reality of this phenomenon, look at it from different angles by identifying, describing and analysing frame designs from the perspective of several participants in this process, and also identify the points of interference of these frames.

**Agnieszka KUSZEWSKA**

Jagiellonian University (Poland)

**India-Central Asia:  
the challenges of connectivity in the context of regional power rivalry**

*Keywords: India; Central Asia; power rivalry; security challenges; connectivity*

The aim of the paper is to discuss the prospects for enhanced cooperation and connectivity between India and Central Asian Republics (CAR's). Civilizational and cultural relations between India and Central Asia flourished since ancient times due to geographical proximity and geo-cultural affinity. The historically inherited traditions of friendly relations, exchange of people and ideas, as well as goods via many trade routes paved the way to develop multi-dimensional linkages. Today India as aspiring regional power has vital strategic goals to enhance its multi-layered cooperation with the CAR's. At the same time, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan gain strategic significance as important region in Asia and with the change of the leadership (in Uzbekistan, Kazakhstan) they undergo political shifts towards greater regional interactions. Moreover, they possess crucial strategic resources and have recorded notable economic growth over the last two decades, which makes them increasingly interesting partners for enhanced international cooperation. India has undertaken some initiatives aimed at enhancing the cooperation with CAR's. The India-Central Asia Dialogue, held in 2012 in Bishkek, was a significant step towards strengthening the ties and building a multi-faceted, longstanding partnership, but India's relations with Central Asia have not reached their economic or socio-political potential. India's relations with the CAR's the faces many challenges (lack of direct land route, enhanced rivalry with other important players, primarily China) and threats (terrorism, regional protracted conflicts), but at the same time it has enormous potential to reconstruct the historical connections and open the new ones.

The major research approach is based in the assumption that apart from the need for boosting the connectivity, there are plenty of issues of common concern which India and CAR's share, such as radicalism, terrorism, separatism, drug trafficking. India's strategic thinking should be based on the geopolitical objectives aimed at creation of more conducive environment for advancing these goals. The research for this paper was conducted in India, two Central Asian states (Uzbekistan, Kirgizstan), and Pakistan.

**David LABUS**

Charles University (Czech Republic)

### **Roles of Technologies in the Bakumatsu Period**

*Keywords: neoconfucianism; defence; bakufu; institutions*

It has been widely accepted that the cultural “clash” with the western naval powers in the middle of the 19th century exposed both culturally and institutionally that Japan was a technologically backward oriental country but closer look offers more complex picture. Neither shogunate, nor many other domains just passively expected the arrival of western ships.

After clarifying what I mean by “technologies” I attempt to determine and show their main influence on and role in the bakumatsu society. I start with mentioning the basic fact that Tokugawa Japan was a society dominated by its military class that must have appreciated technologies inasmuch skills and professed managerial abilities *per se* were a reason for justification samurai class dominance. Further, Japan’s attitude toward abroad was based on territorial, state-to-state level (not based dominantly on cultural norms as it was in case of Chinese confucianism). Many scholars and politicians assumed very realistic attitude voiced in the maxim “to know the enemy” which suggests that generally the military view was rather common.

Third, I will give a short survey of reaction of domains and shogunate to show that approximately since Opium war (1839-42) Japan became highly sensible of the technological parametres of contacts with western naval powers.

Finally, I will touch on approach to technologies from the point of Confucian ideal of prosperous society. Implicitly, technologies were believed to have some potential to improve the quality of daily lives of the whole populace (and hence the strength of the country). This is probably the most interesting and important facet to show the cultural route technologies needed to go through if they were to change from a divisive topic to gradually an integrating common point, where the East could meet the West.

**Kun Jong LEE**

Korea University (South Korea)

### **Historicizing Paul Yoon's *Snow Hunters***

*Keywords: Korean War, POWs, Cold War, Korean Diaspora, Paul Yoon, SNOW HUNTERS*

Paul Yoon's *Snow Hunters* (2013) is a unique Asian American narrative depicting a North Korean POW's relocation from a POW camp in South Korea to a coastal town in Brazil. A classic study of an ex-POW's Post-Traumatic Stress Disorder (PTSD), the minimalist narrative focuses on the slow path of the protagonist's fractured mind toward rehabilitation. No less significantly, the protagonist represents the "forgotten" POWs of the Korean War popularly known as the "Forgotten War": the 76 POWs who rejected to repatriate to their home countries (North Korea or South Korea), refused to settle in their enemy countries, and defected to neutral countries such as India, Brazil, and Argentina after the armistice of the Korean War in 1953. After their departure from the Korean peninsula, they were immediately erased from the collective memory of the Koreans. They were easily forgotten since they were hard to be defined by the binary identification marks of the Korean War. Neither communist nor anticommunist, they rejected both North Korea and South Korea. This decision flied in the face of the two Koreas that regarded themselves as the only legitimate authority on the Korean peninsula. Both Koreas erased them from the public discourse because their very existence had the potential to destabilize, if not negate, the ideological legitimacy of the regimes. By properly historicizing *Snow Hunters*, this essay argues that the Korean American narrative remembers the POWs as the most conspicuous personifications of the unending Korean War and the divided Korean nation during and after the Cold War.

**Sylva MARTINÁSKOVÁ**

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**Borders, Bridges, Intersections in *Man'yōshū's sakimori no uta***

*Keywords: Man'yōshū; sakimori no uta; border/frontier; metaphor; waka; Kyūshū*

In the first millennium A. D., Northern Kyūshū was a region that contributed largely to the formation of the Japanese culture and state. Soldiers from eastern parts of Japan were positioned in Kyūshū to protect the empire against a possible attack coming from continental powers. The highly important role of this region is to be understood also from works of literature. The *Man'yōshū*, a collection of the oldest Japanese poetry compiled in the 8th century, contains a considerable number of *sakimori no uta* (“the songs of the frontier guards”), composed by these positioned soldiers, expressing their feelings, emotions, and worries before setting off for duty, or during their military service in Kyūshū. Although most of these *sakimori no uta* were composed by soldiers and their commanding officers, and not by experienced noble poets of court, they represent a remarkable category in ancient Japanese poetry production. In my paper, I focus on poetic motifs and metaphors used in the *sakimori no uta* to capture and express not only the soldiers’ separation, loneliness, doubts, and fears, but especially the “bridges” forming bonds to their faraway homes.

**Kseniia MURATSHINA**

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**China – India:  
Competition and cooperation in Eurasia**

*Keywords: China; India; Belt and Road; BRICS*

The current relationship between two great powers of Asia-Pacific region – the People’s Republic of China and the Republic of India – can be characterized as a duality of competition and cooperation. This paper is aimed at the analysis of both trends via tracing the basic points of contradiction and co-working of the two states. The crucial factor is that they are almost forced to cooperate, in order to solve the border issues, contribute to struggle against terrorism, and communicate in multilateral dialogue formats, such as Shanghai Cooperation Organisation and BRICS. At the same time, the list of diverging factors includes such aspects as the border dispute itself, competition in the realization of their interests and in strengthening their impact in the regions of Central Asia, Southeast Asia (by means of economic expansion, political communication and soft power tools) and in the Middle East (for example, in their interaction with Iran); long-term arms race (from conventional weapons up to space warfare), and divergent positions towards China’s Belt and Road Initiative. The paper attempts to answer the question, who are these two states for each other now – partners, competitors or ever-lasting foes, as well as the question, are there any fundamental differences between their foreign policy principles and values at current stage, and how does their relationship influence the work of regional international institutions and regional security in Eurasia.

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**Ben MURTAGH**

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**Imagining identities beyond borders;  
Queer tactics for belonging in Indonesian cinema**

*Keywords: Indonesia; film; queer studies; transnational*

Indonesian cinema has been noted for its considerable engagement with gay and lesbian storylines in the first fifteen years after the fall of the New Order (1998). A number of these films have followed the genre conventions of romantic comedy or teenage film. There is, perhaps unsurprisingly, a notable tendency towards homonormativity that often leads to the marginalisation or erasure of queer characters. Nonetheless, Indonesian critics have generally welcomed these new positive representations of LGBT characters. An important aspect of these films which has received little attention to date is the recurring trend for gay and lesbian characters to state the impossibility of same-sex desire in Indonesia and to instead imagine places beyond Indonesia as spaces of freedom and liberation. Given the recent backlash against LGBT Indonesians by politicians, university rectors, religious leaders and broader sections of the public, this argument for Indonesia as a place intolerant of LGBT subjectivities takes on a new resonance.

Taking Lucky Kuswandi's 2015 film *Selamat Pagi, Malam* (In the Absence of the Sun) as a starting point – with the declaration by one character that 'There's no place for us here' – this paper will also draw on Ardy Octaviand's *Coklat Stroberi* (Chocolate Strawberry) and Joko Anwar's *Janji Joni* (Joni's Promise) to discuss how imaginings of sexual identity reach beyond the nation. In these films at least, it is the liberty created by specific tactics of real and imagined movement beyond Indonesia that allows for moments of sexual freedom.

**Evgeny PHILIPPOV**

National Library of Russia (Russia)

**Transmission of Western Mathematics as a Second-hand Scientific Reception  
through the Versions of European works translated on Chinese in the Edo Period (1603–1868)**

*Keywords: Japan; China; Europe; History of Science; Edo period; Mathematics*

The paper deals with the issues of sociocultural interaction of Japan and Europe in Science (in particular in mathematic), in the Edo period. It gets covered the history of the perception of European mathematical knowledge as through the Dutch learning scholars – “*Rangakusha*” as well as through the mathematicians of Japanese mathematical school – “*Wasan*”. Here are pointed two ways of sociocultural interaction. The first one is direct communication of Japanese with Europeans in a Dutch trading post on Dejima. The second one is process of indirect influence of Western science, through the Versions of European works translated on Chinese. Transmitted into Japan then it were available to a wider range of Japanese mathematicians, astronomers, geographers, bakufu officials, and translators.

Therefore, in addition to the task of found such translations and investigation of the history of its transmission, it is also made an attempt to identify the scale of its influence on Japanese mathematical science and the scientific community, both as a whole as well as on individual schools and trends. The paper is deemed with such works as the “*Fundamentals for Astronomy*” (1629), Mei Wending’s work “*Complete Treatise on Calendar and Computation*” (1726), “*Compendium of Calendrical Science and Astronomy*” (1723), “*Sequel of Compendium of Calendrical Science and Astronomy*” (1742), “*Analytical Geometry and Differential and Integral Calculus*” (1859) etc.

The attention focused on identifying the earliest evidence of the transmission of European mathematical knowledge into Japan (particularly trigonometry). Recently it was discovered the work of Itino Shigetaka in 5 volumes, containing more than a hundred mathematical terms with translation from Dutch into Japanese. The paper also considers the translation of the terms and availability of dictionaries for Japanese mathematicians.

**Shuai QIN**

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**The fallacy of “Debt Trap”:  
The institutional dynamics of Chinese overseas investment**

*Keywords: Chinese Overseas Investment; Institutional Dynamics; Political Risk; Debt Crisis*

The controversial “Debt Trap” or “Debtbook Diplomacy” for a long time indicates that China appears to deliberately wield its political power via its overseas investments, assets, and loans, especially when some countries could not pay their debts; but it does not seemingly exist in Sri Lanka, Philippines, Egypt and other countries with a large number of Chinese infrastructural investments. However, it is still difficult to deny the Chinese strong politico-economic power and its ever-growing spillover effects in these regimes. This research wants to answer the unstudied questions as follows:

- 1) Where are the roots of “Debt Trap” or “Debtbook Diplomacy”?
- 2) From the perspective of the bureaucratic institution, what are the organisational dynamics of Chinese foreign investment?

By introducing the politico-economic situations including fiscal, foreign reserves, foreign investment, international balance of payment, etc. in three typical countries as above, this research tries to shed light on the policy and political dynamics behind the “Debtbook Diplomacy” consisting of the U.S. anxiety of vulnerable leading position, diversified values of foreign investments, other policy-oriented motivations, and realistic interests involving the third party, etc.; but the main explanatory factor is the principal-agent issue of Chinese bureaucratic institution.

**Giulia RAMPOLLA**

University of Naples "L'Orientale"; University of International Studies of Rome (Italy)

**A bridge toward the mirage:**

**The city as intersection of desires and identities in the works of Zhu Shanpo and Liu Yudong**

*Keywords: New urban fiction; Chinese metropolis; urbanisation and literature; subaltern studies; migrant characters; desire and identity*

This paper aims at examining the two themes of city dwellers' unfulfilled material desire and of the pursuit of an urban identity by migrant workers in the fiction of the two Chinese contemporary writers Liu Yudong and Zhu Shanpo, both born in the 1970s and concerned with the literary representation of the growing gap between the city and the countryside, against the backdrop of China's rapid urbanisation process, which has dramatically sped up after the beginning of 21st century. I will focus on the direct analyses of a few short stories by these two authors, such as Zhu Shanpo's *Soul Lessons* and *The caregiver* or Liu Yudong's *One day of happiness* and others, mainly set in the suburbs of Southern China's restless and bustling metropolises and whose characters reveal an ambiguous attitude towards the misleading promises of capitalism and economic progress. The literary works by the two aforementioned writers will also be investigated through the theoretical framework of Subaltern Studies and in the context of New Urban Fiction and Subaltern Literature.

I will assume that in the stories by Liu Yudong and Zhu Shanpo, characters' aspiration to share the wealth and material well-being of present-day consumerist society becomes the motivational engine of their actions and of their sacrifices, the virtual bridge that could lead them to obtain the mirage of urban life, but finally also becomes the reason of their deep disillusionment. Furthermore, in their works the suburbs can also be interpreted as a psychological boarder between rural and urban life, while the metropolis becomes an intersection of desires and anxieties, which defines the dual identity of people who hover over these two worlds.

**Andrea REVELANT**

Ca' Foscari University of Venice (Italy)

**An Advocate of Japan's "Special Rights":  
the *Manshū Nippō* and the Sino-Soviet conflict of 1929**

*Keywords: Manchurian question; Shidehara diplomacy; Mantetsu; party politics; public opinion*

The *Manshū Nippō*, born in 1927 out of the merger of two long-established newspapers, was through the next decade the main Japanese-language daily in Northeast China. Besides catering to Japanese residents on the continent, it played an important role in the projection overseas of a national standpoint on Sino-Japanese relations. Owned by the South Manchuria Railway Company, it functioned in fact as a semi-official tool for the construction of public discourse. As such, the *Manshū Nippō* is a major source for research on political communication in imperial Japan. Only a few studies, however, are currently available on its management and editorial policy (Li 2000, Satō 2009 and Matsushige 2013). This paper illustrates the discourse on Nationalist China that unfolded in the pages of the *Manshū Nippō* in 1929, while foreign minister Shidehara Kijūrō was laying the ground for negotiations with the Nanjing government over the 'Manchurian question'.

The analysis focuses on the response to the Sino-Soviet conflict for control of the China Eastern Railway, which represented the first test for Shidehara's regional policy under the Hamaguchi cabinet (Tsuchida 1997, 2001; Taneine 2014). The time frame considered falls between the two periods more closely investigated by previous research, thus providing further evidence for tracking how and why public opinion shifted towards a hard China policy at the turn of the 1930s. To this purpose, editorials in the *Manshū Nippō* are compared with the views circulating at the time in the Japanese national press. Discussion touches also on the relationship between editorial board and political parties, arguing for a more nuanced understanding of this delicate matter.

**Strategically acknowledging roughness:  
The tale of two discourse markers in Korean**

*Keywords: discourse marker; preemptive strategy; self-deprecation, grammaticalization*

Korean has one peculiar type of mitigating discourse markers that involve the lexeme *mak* ‘coarse(ly)’, i.e., *makilay* ‘(X) coarsely says like this’ and *makmallo* ‘in coarse words’, as exemplified in (1):

- (1)a. *na-n*      *nemwu*      *chakha-y*      *chensa-kath-ay*      *makilay*  
I-TOP      very      be.good-END      angel-like-END      DM  
‘I am good. (I’m) like an angel. DM (= ‘(X) rashly says like this’)  
(2018.05.03, Instagram post)

- b. *makmallo*      *nwu-ka*      *ne-hanthey*      *kesityha-la-myen*      *ha-kyess-ni?*  
DM      someone-NOM      you-to      castrate-COMPL-if      do-FUT-Q  
‘DM (= ‘Put it bluntly’) if someone tells you to, would you castrate yourself?’  
(1998 Drama *Kecismal* Episode #5)

The DM *makilay* in (1a), literally meaning ‘X rashly says like this’, presents a negative comment on her own statement, thus signaling that she is aware of inappropriateness of her own utterance, i.e., the self-praise on her commendable personality and physical beauty. The speaker is conveying the message: ‘I know what I just said is not appropriate, so don’t be harsh on me.’ Similarly, the DM *makmallo* in (1b), literally ‘with crude words’, signals that what is to follow is not a refined expression. The strategy is to preempt the criticism from the addressee who would likely find the question too extreme and inordinate. The speaker is conveying the message: ‘I know my word choice in the following is crude, so don’t criticize me.’

The development of these two DMs reveals intriguing cognitive and discursive strategies in pragmaticalization: (i) meta-discursive strategies in that the speaker is monitoring the self’s utterances, (ii) shifted perspectivization in that an imaginary third party’s evaluative viewpoint is adopted, (iii) rhetorical strategies of presenting assertions or questions that are extreme to the point of inordinateness but thus more forceful and persuasive, and (iv) elaborate intersubjectification in that the speaker is attenuating the self’s talk by protecting the face in a face-threatening act, by way of self-deprecation.

**Roshni SENGUPTA**

Jagiellonian University (Poland)

**Historical Continuities in South Asian Film Narratives:  
contemporary representations of religious, ethno-linguistic and sexual minorities**

*Keywords: film; discourse; representation; Partition; South Asia; identity*

Much of the discourse on the violent contemporary history of South Asia is hinged on popular forms of media continually shaping public consciousness and discourse. The proposed paper attempts to examine the construction and representation of minority identities in the visual cultures of India, Pakistan and Bangladesh, thereby attempting to establish a cinematic historiography of the South Asian region, going beyond political borders. Since the cinematic medium can accomplish what written history cannot, the paper will make an effort to understand the underlying causes of linearity and simultaneity, with regard to visual construction and representation of religious and ethno-linguistic identities. The major objectives of the paper are to establish a comparative framework for the study of South Asian cinema with focus on films from India, Pakistan and Bangladesh and contextualize the intervening spaces between cinema and politics, particularly the realm of cinematic representation of religious or communal identities in South Asian cinema.

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**Ut Seong SIO and Belinda Liang-Ting JUAN**

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**Investigate the differences between  
Chinese bare nouns and demonstrative phrases using parallel texts**

*Keywords: Chinese; syntax; discourse; demonstratives; parallel texts*

The paper investigates the differences in usages between definite Chinese bare nouns and demonstrative phrases, i.e. [Dem-Cl-N] phrases. Chinese does not have articles. The question arises as to how *the*-phrases in English are expressed in Chinese. It has been observed that Chinese bare nouns can be definite (Cheng and Sybesma 1999) and demonstratives are inherently definite. However, the distribution of labor between the two kinds of noun phrases in the expression of definiteness remains unclear. This paper investigates the issue by looking at parallel texts, the original English and translated Chinese versions of “The Adventure of the Dancing Men” and “The Adventure of Speckled Band” from the Sherlock Holmes series. The referential information statuses of all the *the*-phrases in the English texts, 462 tokens, are tagged using the RefLex scheme (Riester and Baumann 2017), and the Chinese translations of each *the*-phrase in the English texts are identified. We found that 331 out of 462 *the*-phrases are translated into bare nouns in Chinese, and 115 of them are translated into demonstrative phrases. With respect to the RefLex categories, there is a higher tendency for *the*-phrases to be translated into demonstrative phrases in Chinese if the referents are presented in the previous discourse context earlier than five clauses (R-given-displaced), with the exception of human and location references. Shell nouns (Schmid 2000) also often come with demonstratives. This paper discusses how information status and noun types might affect the choice of the expression of definiteness in Chinese.

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**Twentieth century Labrang and Choni:  
A hybrid Tibetan and Chinese space**

*Keywords: China; Tibet; Gansu; Muslims; borderlands*

The geographical zone where today's Gansu, Qinghai and Sichuan meet is a frontier zone where Tibetan culture, religion and lifestyle intersect with Han Chinese and Muslim practices. Political authority shifted frequently throughout the centuries of Chinese imperial history and over time, hybrid forms of governance, law, and culture began to take root. However, the fall of the Manchu Qing dynasty in 1911, and the subsequent rise of Han Chinese nationalism, created fissures and led to a new ethnic consciousness. This was not only true for the defeated Manchus of China's northeast, but also for Tibetans and numerous other groups that inhabited the western regions of the defunct Qing imperium. Archival material from the 1920s–40s provides a window into how elites, and some common people, navigated this frontier identity. Using the Tibetan ruling families of Gansu's Labrang and Choni monasteries, this paper will show instances of cultural borrowing but also the endearing importance of Tibetan Buddhism as an identity maker. Previous scholarship has shown that Tibetan nomads often eschewed descent ideology, and instead unified based on geography and local political realities. While the structure of allegiances in early 20th century Gansu reflect this understanding, they differ in the heightened role various Chinese entities played in shaping frontier Tibetan identity.

**Yu Tseng SU**

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### **Emotion encoded in the meanings of four-character idioms in Mandarin Chinese**

*Keywords: affective variables; Chinese idioms; emotion; relationship; rating; questionnaire*

In daily communication, people unconsciously use words with nonliteral meanings to communicate. Accordingly, the previous study (Cacciari, 2014) estimated that there are approximately six nonliteral meaning words used in each discourse. In particular, valence (e.g., positive, neutral, or negative) and arousal (i.e., calming or exciting) are two semantic meanings involved in language to express emotion. Nevertheless, there is little research exploring what emotions are involved in Chinese four-character idioms. Therefore, this present study is to examine what emotions are involved in four-character idioms. Five emotions, including valence and arousal, familiarity, transparency and figurative, were rated in the study. There was a total of 771 Chinese idiomatic expressions which were chosen from Chinese Idiom textbook and Idiom-related website. I selected idioms from the Chinese Idiom textbook because it categorizes the idioms into 65 subcategories, and the idiomatic expressions are separated into several subcategories which were based on the kinds of animals. In order to observe the relationship of valence and arousal with familiarity, transparency and figurativeness, mainly, only the emotional expressions are selected, for instance, 情緒類 (*qíng xù lèi*) “emotion”, 情感類 (*qíng gǎn lèi*) “feeling”, 憎恨類 (*zēng hèn lèi*) “hatred”; as well as animals, which are often seen in our daily life, such as 雞 (*jī*) “chickens”, 猴 (*hóu*) “monkeys”, 狗 (*gǒu*) “dogs” and so on. The ratings for five emotions were collected with 7-point Likert scales. A total of 50 participants are all college students who are Chinese native speakers. The results show that there is a positive relationship between arousal and valence. In addition, figurativeness and semantic transparency affect the reaction of participants for selecting the idioms. The finding indicates the same results with other previous studies in different languages. To conclude, the new emotional idioms list provides a useful source of information for the affective research in the Chinese language.

**Jan SÝKORA**

Charles University (Czech Republic)

**Bridge over troubled times:  
Contested war memory in contemporary Japan**

*Keywords: contemporary Japan; collective memory; war narrative; national identity*

Collective historical memory plays an important role in the shaping and maintaining of national identity. Both history and collective memory are based on publicly available social facts, but unlike history which represents the remembered past to which we have no longer an organic relation, collective memory represents the active past that forms our identity. Thus, the construction and the reconstruction of national identity is closely related to the tricky problem of what kind of historical facts are selectively “remembered” or “forgotten”, and through which means these facts are incorporated into or deleted from the collective memory.

The unconditional surrender of the country in 1945 has been one of the most traumatic historical events which has significantly influenced the national narrative and had an appreciable impact on the national identity in postwar Japan. The decision to surrender has been emotionally interpreted as a result of the tug-of-war between realistic politicians who preferred the end of war in favor of peaceful survival of the nation and the reactionary military circles that were determined to fight to the bitter end. The event has been dramatized by several movies both in Japan and abroad which significantly contributed to the stereotypical myth in which the historical figures were labeled as heroes or villains.

The presentation analyses the different images of the two controversial historical figures involved in the tragic endgame of the war in Japan, namely Emperor Showa and the Minister of Army General Korechika Anami, as portrayed in two film adaptations (1967 and 2015) of the Kazutoshi Hando’s book *Nihon ichiban nagai hi*. The different approaches to the historical facts reflect the changing content of the war narrative and explore the process of the recreation of the national identity through the myth making in the contemporary Japanese society.

**Filipp TATARENKO**

Saint-Petersburg State University (Russia)

**Psychotherapy in Japan:  
A western approach in Japanese setting**

*Keywords: psychology in Japan; psychotherapy; psychoanalysis; Morita therapy; Naikan therapy; amae*

For centuries, Japan has been absorbing the best that is in other countries, adapting and improving the borrowed, what it considered suitable and useful: the Chinese writing system and government structure, Indian flood rice growing, later – the development of science, art, language, etc. It is believed that all borrowings in Japan are undergoing their own evolution according to the scheme: imitation – adaptation – improvement.

One of the less investigated Western borrowings in Japan are modern forms of psychotherapy. Psychoanalysis as the first of them became known in Japan around the 1920s. A few decades later, psychotherapy in Japan came to be strongly influenced by the approaches being developed in the USA. To date, the Japanese psychotherapeutic community is represented both by followers of classical trends (Freud's and Jung's psychoanalysis, Gestalt, Rogers'; therapy and transactional analysis), and the methods of Japanese origin (Morita, Naikan's therapy , etc.).

It is noted that, as with other borrowings, Western forms of therapy are modified to better respond to the demands of Japanese therapists and their clients. Moreover, in addition to the therapeutic methods created in Japan, psychologists also identify specific Japanese psychological symptoms (the so-called culture-bound syndromes) such as *Amae* or *Taijin kyofusho* (fear of interpersonal relations). A separate interesting aspect of this interaction is the influence of the provisions of Japanese Zen Buddhism on the movement of Western psychoanalytic thought.

The article is an attempt to systematize information about the current state of psychotherapy in Japan in the context of the development paradigm of Western borrowing, as well as to give a brief description of the most interesting and common Japanese approaches and specific syndromes.

**Hong Quang TRIEU**

Eotvos Lorand University (Hungary)

**New developments in cultural and educational cooperations under India – Vietnam relations since the Establishment of Comprehensive Strategic Partnership**

*Keywords: India; Vietnam; Comprehensive Strategic Partnership; culture; education*

Since the 1990s, India has always focused on promoting relations with Southeast Asian countries (ASEAN) through the “Look East Policy” and recently “Act East Policy” in order to expand relations between India and ASEAN from trade to politics, defense, security, promoting connectivity and cultural enhancement. Therefore, a new context has been opened, which is creating favorable conditions for India-Vietnam relations to develop in depth, width and effectiveness in entire areas, especially culture and education. Bilateral cultural and educational cooperations have become one of the important pillars of the friendly relationships between India and Vietnam. This paper analyzes new developments in the cultural and educational cooperations from both sides since the establishment of the Comprehensive Strategic Partnership on the occasion of the official visit to Vietnam by Indian Prime Minister Narendra Modi in September 2016, thereby giving some assessments and suggestions for the promotion of bilateral cooperations in these fields.

**Vít ULMAN**

Palacký University Olomouc (Czech Republic)

**Why are Japanese and Korean so similar:  
A history of contact**

*Key words: linguistics; contact linguistics; Japanese; Korean*

This presentation will be dealing with the age-old conundrum: Why are Japanese and Korean so similar? This question has been keeping many a scholar preoccupied, and most of them have focused on the possibility of a genetic relationship. However, in this presentation I will attempt to approach this topic from a different perspective – from the viewpoint of contact linguistics – i. e. the focus will not lie on the possible genetic relationship of these languages, but on the possibility of borrowing of features. The structure of the presentation will be as follows: First, it is necessary to quantify what exactly makes the languages seem ‘similar’ in the eyes of the speakers and/or scholars. Then the most striking parallels in the languages will be categorized and dated, again focusing on possible borrowings, especially on the level of morphology and syntax. Using this data, the presentation will attempt to answer the question of whether the linguistic parallels between Japanese and Korean can be attributed to language contact and to what degree.

**Christine VIAL KAYSER**

Institut Catholique de Paris (France)

**Intersection rather than hybridation in Chinese Contemporary art**

*Keywords: Chinese contemporary art; global Buddhism; Asian spirituality; Orientalism*

Intersections between Chinese philosophy and Western art concepts appear a key word to understand Chinese Contemporary art, since 1985. It is characterized by a peppering of Chinese cultural citations, among which Daoism, Buddhism, Literati art, within a frame taken from performance and installation art, informed by Western post-modernists concepts of engaged spectatorship, and critical distance from fixed ontological concepts.

This paper will endeavour to present this enmeshed pattern and debate what takes precedence between presenting Chinese concepts to the Western world, thanks to a global formal vocabulary, or offering Chinese audiences a revitalized way of rekindling with Chinese tradition and pride. It will conclude that both patterns are active in these endeavours. They correspond to a cultural strategy of rethinking one's culture through the lens of another. Artists Huang Yongping, Qiu Zhijie and Yang Fudong will be examined.

Pr. *Christine Vial Kayser* is a French Art historian, associate researcher with Creops-Paris Sorbonne and lecturer at Institut Catholique of Paris. Her field of research concerns Asian Contemporary art in a global perspective. She is president of the Association Asie-Sorbonne.

**Aldana VLASÁKOVÁ**

Charles University (Czech Republic)

### **Taboo words regarding children in Sakha Language**

*Keywords: taboo; sakha; yakutian language; substitute words; endangered language*

This article deals with taboo words regarding children in Sakha language. Because of the strong influence from Russian some words are replaced with loan words as they are easier to remember and more frequently used. Taboo words which are considered not to be suitable to be used in public because they are too rude, vulgar or strong, are the most endangered by contact with Russian.

I propose to study taboo in Sakha through its emic concepts of *aňyy* and *charys tyl*. *Aňyy* or *ajyy*, is a word meaning “sacred”, but also “forbidden”, similar to the meaning of taboo in polynesian languages. The term for substitute word is *charys tyl*, which literally means “protective word”. They have a clear function to protect the speaker from some damage that may occur as a result of using the taboo word.

Most of the situations in which substitute words are applied are certain phases of human life in which the protective ability of a person weakens: pregnancy and birth, adolescence and marriage, disease and death. Babies and young children are vulnerable, their protective abilities are the weakest, so they need a special protective actions and words to help them escape from misfortune.

From birth to a year, the child still remains in a weak state and therefore needs protection from *ogho abaahyta*, the child-eating demons. For fear of the *ogho abaahyta* newborns were not shown to anyone except close family members on the first days of life, often sex was concealed and, for the first three months, no one but his parents had to walk around the baby.

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**Ralf VOLLMANN and Soon TEK WOOL**

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### **The multilingual practices in a Malaysian Hakka family**

*Keywords: multilingualism; code-switching; borrowing; Malaysia; Chinese; Hakka*

Background. In multiethnic and multilingual Malaysia, four standardized languages (Malay, English, Chinese, Tamil) and a greater number of spoken languages (e.g. Hakka, Bahasa Pasar, Malaysian English) serve pluriglossic purposes. Today, Standard (Malaysian) Chinese is used by ethnic Chinese not only at the acrolectal, but also at the mesolectal (inter-group communication) and basilectal levels (family, friends). Studies have observed language shift of the family language from a smaller Chinese language to Malaysian Mandarin.

Material & method. This study investigates the multilingual language practices in one Hakka family living in Peninsular Malaysia (KL, Penang). Specific focus lies on Hakka as the family language and its intergenerational development. Analyses of utterances with respect to code-switching are performed.

Analysis. All family members are multilingual, the older and middle generations use various languages beside their family language, Hakka. The middle-aged speakers consider their own Hakka “impure”; code-switching and multilingual conversations are a regular occurrence. Intergenerational language change can be observed. Interethnic marriages and school education make Mandarin the most suitable language for communication even in the family. Among the youngest family members, Hakka is no longer actively, but passively acquired. Cantonese has an important status as media language and widespread means of communication in KL. Other languages are used for business interactions.

Conclusions. Various languages are used by all family members, with fine-tuned borrowings mainly from Malay, Mandarin or English into the spoken varieties. The standard languages are also influenced by the substrate language pool (Hakka, Cantonese, Hokkien) and develop their own creoloid forms (Manglish, Mal. Mandarin, Bahasa Pasar); grammars in all languages converge. Hakka is viewed as the family language and still widely used, but its position is substantially weakened in the youngest generation.

**Heshen XIE**

University of Nottingham (United Kingdom)

**Hong Kong Lesbian and Gay Film Festival  
as the bridge in global queer film festival circuit**

*Keywords: Queer film festival; Hong Kong; Asia; film circuit, hegemony*

Research on queer film festivals to date (Loist, 2015) has offered insight into Western festivals in particular. As queer film festivals of various scales have mushroomed globally and connections between festivals have intensified, the hierarchal global queer film festival circuit has gradually formed (Damiens, 2018). Debuting in 1989 as the first queer film festival in Asia, the Hong Kong Lesbian and Gay Film Festival (the HKLGFF) has a strong connection with other queer film festivals, especially since its transformation in 2000 into a commercial festival.

This paper aims to investigate how small-scale queer film festivals challenge the symmetrical power relations in the queer film festival circuit, arguing that the HKLGFF contends the hegemony of top-tier film festivals by self-positioning as the bridge in the circuit. To be more specific, for one thing, the HKLGFF bilaterally bridges Asia and the West, which tends to propose a concept of the multiple-directional flows of film festival resources. For another thing, the festival bridges international queer films and the audience from Mainland China, which tries to break the existing geopolitical limits on the circulation of queer films. Overall, the paper seeks to illuminate the specific practices of non-Western queer film festivals and increase academic attention on smaller-scale queer film festivals in Asia.

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**Liao ZHANG**

University of Nottingham (United Kingdom)

**The Intersection of Chinese and Western Feminism:  
Westernized Femininity on the 1930s Chinese Film Screen**

*Keywords: 1930s; Chinese film; feminism; Modern China*

The construction of femininity is always the symbol of reflecting political, cultural, social and economic conditions at a certain time. The changed expression of femininity in modern China suggests the women's social status, living conditions, moral and psychological growth. This change is inseparably linked to the advocacy of the Chinese feminism. As the Chinese feminism appears in the late 19<sup>th</sup> century, its ideologies advocated the rejection of traditional Chinese culture and promoted Western cultural modernity by introducing and translating many Western feminist literatures into Chinese. The popularity of the feminist literature in the 1920s and 1930s China not only contributed to the progress of the Chinese feminism, but also changed the construction of femininity both in the Chinese society and on film screen. Modern girls with the westernized appearance and mind-set became a trend in social reality and a typical image in films.

This paper will investigate how the western feminism has contributed to the progress of the Chinese feminism from the perspective of cultural studies. Since the Chinese feminism can be seen as a hybrid of western feminist ideology and the result of domestic class conflicts, the girl's westernized femininity on the 1930s Chinese film screen becomes a crucial illustration to present this intersection. Meanwhile, the girls with westernized femininity in films will meet different endings, which also express the ideology of social class hierarchies. Overall, this paper seeks to use westernized girl's image in films to indicate the specific political, cultural, social and economic conditions in the modern China.

**Stephanie ZIEHAUS**

Palacký University Olomouc (Czech Republic)

**Navigating ethnicity and identity in the Sino-Russian borderland 1856–1911**

*Keywords: ethnicity; cultural exchange; imperialism; borderland; Qing Empire; Russian Empire*

In my presentation, I will analyze the demarcation of the border between the Qing and the Russian Empire after 1856 until 1911, with regard as to how it changed cross-border trade, socio-economic relationships and cultural exchange. By looking at the primary sources of the military administration of Amur oblast and its exchange with the military governor of Heilongjiang, it becomes apparent that both agencies attempted to control a hub of economic activity and a constant flow of capital, goods and, especially, people. I will specifically look into the effects of the demarcation and its ensuing process of “closing the frontier” on the identity-construction of the people groups of the borderland, meaning the Manchu, Daur, Oroqen and others. Finding themselves between the hammer and anvil of the two empires, these people groups navigated complex systems of intercultural interaction to earn their livelihood and negotiate their place in an ever-evolving process of frontier trade and settlement. Russian and Qing sources define them as “subjects” of either the own or the other sovereignty, but which ethnic, administrative and social categories did these subjects self-identify with? Which reasons motivated people of the borderland to change or keep their sovereign? How did the imperial administration actively as well as inadvertently construct ethnic categories, by which people then shaped their own identity? By trying to find an answer to these questions of identity and ethnicity, I will present a more nuanced and diverse picture of the Sino-Russian borderland and its inhabitants.

**Ján ŽIDEK and Jonáš VLASÁK**

Charles University (Czech Republic)

**Sakha Insults:  
A Preliminary Study**

*Keywords: sakha; taboo; swearwords; insults; field study; framework*

Swearwords are integral part of every culture, reflecting the social structure, habits and beliefs. We present here our preliminary results of studying Sakha language taboo. The swearwords seem to reflect the overall situation of Sakha contact: although there is a significant number of recent borrowings from Russian, swearwords and taboo words in general come from other language families as well: Tungusic, Mongolian, Turkic. Many of the domestic Sakha insulting strategies include depicting the object of insult through the quality of sounds, i.e. by using ideophones:

ex1:    *sytyj-a*        *yrbaja-n*  
         rot-CONV    show\_one's\_teeth-CONV  
         “(you) are rotten and grinning unpleasantly”

Sakha is a culture where situational context for permissible swearing is strongly restricted and speakers therefore often employ code-switching. When a swearword is eventually integrated into Sakha, we can easily identify that by the phonetic adaptation. Because of the prohibition of swearing in public, Sakha foul language is best researched on the internet. Our corpus is therefore based primarily on a research on forums and discussions boards and then backed by fieldwork, both by recording of spontaneous speech and by elicitation. The presentation is part of a collective grant project which deals with strategies of adaptation of taboo words by Asian languages.

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## **Thematic Panels**

**STRANGE YET FAMILIAR:  
LIMINALITY AND DISSONANCE IN JAPAN'S AESTHETIC MEMORY**

The phenomena described in Freud's uncanny, Kristeva's abject and Izumi Kyōka's *tasogare* seem to emerge when human understanding attempts to make sense of contested experiences and memories of a world, focusing on periods of historical and societal transition, such as the Meiji restoration and the traumatic period of post-war Japan. This panel explores how the integration of fragmented and contradictory memories configure national-building narratives and identities, by analyzing Japanese visual and literary representations.

Through the three analyses, the panel brings out the concept of Japanese aesthetic memory as a collective representation of different discourses and narrations of its identity. At times, the process of integrating dissonant discourses into a single one generates a disruptive moment, which requires a conceptual framework to be properly analysed. It explores different such frameworks, highlighting the importance of disruptive moments as re-interpretations and experimentations of alternative 'forms' of being that are equally valid as knowledge of the processes by which we create our identity.

**Kaori YOSHIDA**

Ritsumeikan Asia Pacific University (Japan)

**Women, Abjected: The Role of Women on the Battlefield in Japanese War Dramas**

*Key words: war media; war memory; gender and war; gendered memory*

The paper problematizes the simplistic view of Japan's victim consciousness in the construction of collective war memory through war-related media. War is often regarded as a legitimate exercise of military force for social order and national defence, verifying the assumption that placing his (female) "other" under control is essential. War-related media in postwar Japan, disseminating feminized war narratives, have served to (re)inscribe Japan's collective war memory. The dominant representation of women suffering at home front has reinforced not only the view of (Japanese) women's innocence but also Japan's victimhood. Meanwhile, the dichotomous gendered war narratives may obliterate differences in war experiences of women from different socio-political positions. Indeed, forming the "proper" national identity tends to prioritize female bodies that *matter* over ones that do not matter.

Focusing on the nation's desire toward war narratives reflected on representations of female bodies, this paper examines two war dramas: *Tower of Lilies* (1953, 1995) and *Fire of the Mist* (2008), to demonstrate how differentiated female bodies contribute to shaping the "proper" national identity in postwar Japan. Both dramas unfold the stories around female characters in peripheries of Japan proper—Okinawa and Sakhalin—which are "Self" and simultaneously "Other," being excluded and necessitated in forming Japanese identity. The paper employs Butler's (1993) materiality of the body, and Kristeva's notion of "abject" (1982) which refers to the social and psychical logic that conceptualizes the self/other separation, invoking a sense of foreign yet familiar. This study explicates how the "abjected" female body is rejected, compromised or negotiated through fictitious narratives, revealing the intricate interplay between gender, militarization, and national identity.

**José Rodolfo AVILÉS ERNULT**

Ritsumeikan Asia Pacific University (Japan)

**The Aesthetics of Uncanny:  
Kyosai Kawanabe's Liminal Imagery**

*Key words: Uncanny; aesthetics; Kawanabe Kyosai*

The paper discusses the impossibility of cognitive identification by means of satirical art form in Japan. The experience of the uncanny has been loosely codified in the fields of aesthetics, psychology and visual arts as phenomena that detonates feelings of uncertainty, eeriness, anxiety and creepiness; however, no academic consensus has been achieved in articulating a unified and coherent theoretical account of the uncanny as an epistemological concept since Ernst Jentsch' *On the Psychology of the Uncanny* (1906) and Freud's (1919) take on E. T. A. Hoffmann fictional *corpus*. The aim of the present study is to provide an analysis of the concept of the uncanny in what may be called its prime theoretical usage and propose a definition of it predicated as an aesthetic category: the disruption of the cognitive process of identification happening in any given representation.

Keeping in center the development of a theory of the uncanny, this paper delineates and clarifies theoretical uses of 'uncanny' in aesthetics and psychology, and proposes a synthetic definition viz, a form of representation that disrupts the process of cognitive identification via liminality. It looks at the Japanese painter and printmaker Kawanabe Kyosai's *Skeleton Shamisen Player in Top Hat with Dancing Monster* (1881–1889) in order to determine how Kawanabe found inspiration in macabre folklore, depictions of death and his era's social and cultural changes to develop an aesthetic proposal underpinned by the uncanny comprising liminal, macabre and satirical imagery.

**Alejandro MORALES RAMA**

Ritsumeikan Asia Pacific University (Japan)

**Ghosts of past and present:  
Narration, obsession and liminality in Izumi Kyōka**

*Key words: Izumi Kyōka; liminality; twilight; Deleuze and Guattari; Japanese Literature; fantastic Literature*

The paper explores the same subject matter as the paper by José Rodolfo Avilés Ernult by looking at literary work in the transitional period of modern Japan. Izumi Kyōka's oeuvre was largely popular among women, due in part to his depiction of suffering yet beautiful and brave women. On the other hand, he is known as one of the foremost representatives of the fantastic genre in the Meiji Japan. This paper will focus on the short story "A Silent Obsession" (1924), and the concept of twilight that Kyōka proposed on his 1908's essay "The taste of twilight". This novella focuses on Sakai, a traveler who arrives at a ryokan and is haunted by the female ghost of Otsuya, a geisha who died there the previous year. Through an elaborate layering of male narration, this work introduces different female figures, from a geisha who momentarily seemed to become a *yokai*, a mysterious female figure that inhabits the Bellflower Lake, to the aforementioned ghost. In this analysis, this paper utilizes the theories of post-structuralists Deleuze and Guattari, who experimented with new ways of understanding "being". First, by using their concept of assemblage it will analyse Kyōka's concept of twilight as a combination of setting, characters and ideologies that allow for movements of *deterritorialization* within it, allowing for the multiplicity and indeterminacy of identities. Secondly, through their concept of becoming monster, this paper analyses the flows of desire within the story, and particularly the female obsession with marriage, chastity and sexuality that binds all the female characters in the story.

This paper will conclude that it is precisely that twilight assemblage what allows the haunting, which in turn folds time in order to show Sakai glimpses of a past where Otsuya's generational obsession started. Through these three analyses, this panel brings out the concept of Japanese aesthetic memory as a collective representation of different discourses and narrations of its identity. At times, the process of integrating dissonant discourses into a single one generates a disruptive moment, which requires a conceptual framework to be properly analysed. It explores different such frameworks, highlighting the importance of disruptive moments as re-interpretations and experimentations of alternative 'forms' of being that are equally valid as knowledge of the processes by which we create our identity.

***KOREAN STUDIES PROGRAM FOR DEGREE STUDENTS  
AT CZECH, SLOVAK AND POLISH UNIVERSITIES***

The three presentations on this panel present two detailed points in the field of Korean Studies Education in Czech, Poland, and Slovakia. The first is the process of establishment and current status of the Korean studies degree program at the Asian or East Asian Studies department. The second is the curriculum of the Korean Studies degree program in three countries. In the field of Korean studies education in three countries, Korean language courses have been established since 1950 and have a long history and tradition. However, there has been no network in relation to the Korean language and Korean studies education by the three countries cooperation. Therefore, through the three presentations, we will discuss the interests of Korean Studies education that can be shared by the three countries of Central Europe, Czech Republic, Poland, and Slovakia, and form a network of Korean studies.

**Bumo KAWK**

Palacký University Olomouc (Czech Republic)

**The current issues about how universities in the Czech Republic operate  
Korean studies program for degree students**

*Key words: Korean Studies; Asian Studies department; Korean Language Course; King Sejong Institute; Test of proficiency in Korean; The degree program of Korean Studies*

The objective of this study is to review how universities in the Czech Republic operate Korean Studies program for degree students concretely. There are two detailed points in the study. One is the process of establishment and current status of Korean studies degree program at Asian or East Asian Studies department. Another is the curriculum of Korean Studies degree program. The objects of discussion were Charles University, and Palacký University which was a University at the Czech Republic Korean studies degree program was established. Korean studies degree program at Charles University had the longest history at Czech. 'Korean Language (Focused on North Korea's standard language; 'Mwunhwaeo')' course had opened since 1950, and the Korean language (Focused on South Korea's standard language; 'Hankukeo') major was created in the East Asian Studies department in 1993. Although there is no difference in form between North and South Korea, there are many politically vocabularies that have different meanings all. In the year 2003, the Master's course of the major (Language and Culture of Asian and African) was created, and finally, the King Sejong Institute of Charles University for Korean language and culture opened at 2013. However, the KSI of Charles University was closed officially by the operating problems at Oct. 2018.

In Palacký University had the second long history at Czech had opened the Korean Language for Business Bachelor degree course since 2015. Korean studies program at Charles University is offering not only the Korean language (classical Korean) but also Korean classical literature, philosophy, religion, culture, and society. Whereas, the University of Palacký was concentrated on the practical Korean language and economic for bachelor degree students. And the King Sejong Institute for Korean language and culture which is the first co-type of KSI in Europe by operating of Korea embassy and Palacký University was established in 2018. The KSI Olomouc holds the Korean cultural events to further Korea Czech relations and increase mutual understanding. And Palacký University became the host University of TOPIK (test of proficiency in Korean) by the Ministry of Korea education in Czech since 2018. Finally, In the University of Palacký, Master's course of the Korean Language and culture in the Asian Studies department will be established since Sept. 2019. Although Korean studies at the Czech Republic had progressed into a relationship with North Korea in the meantime, it entered a new phase after establishing diplomatic relation with South Korea in 1990. In next year is the 30<sup>th</sup> diplomatic anniversary between Czech and South Korea, in future, the Korea government wants Palacký University to be the herb University of spreading Korean language and culture to covering not

only the Moravian area but also the east of Slovakia and the south of Poland. In these review of this study, for desirable Korean Studies I gave three suggestions: (1) Activating of exchange in collaborative research with Universities that has the degree program of Korean studies(EAKLE) (2) Expansion research support for researcher of Korean education by the projects of Korea government(Korea Foundation) (3) The local research manpower training by the cooperating program with Korean Universities (SKY).

**Sang Hyun SHIN**

Comenius University, Bratislava (Slovakia)

### **The current situation of Korean studies in Slovakia**

*Key words: Slovakia; Comenius University; Korean studies; Korean language*

Korean company's expansion abroad and the rising interest in Korean culture from the passion of Korean wave is not present only in Asian countries like Japan, China and South Eastern countries, but also in the Americas and Europe. It has led to the growing number of universities and students majoring in Korean studies abroad, so did in Europe including Slovakia. The history of Korean studies (Korean language, Korean literature, Korean history, Korean politics and Korean society, etc.) in Slovakia is quite short in comparison with other European countries. The Korean studies in Slovakia is in the beginning period, while Charles University in Prague, Czech Republic has around 80 years history of Korean studies in Czechoslovakia. The Korean studies as a major in Slovakia is currently offered in Comenius University in Bratislava, Slovakia. This university is currently the only university in Slovakia which offers elective courses related to Korean Studies. The Korean studies Bachelor degree program at Comenius University has started in September 2012 and the Master degree has started in September 2016. Since then, Korean studies in Slovakia has steadily developed with cooperation of Korean Foundation, Academy of Korean studies and CEEPUS program. The demand for learning and interest in Korean studies in Slovakia is still increasing, the student recruiting period has been changed to 3 years from 4 years in 2019. This study aims to look in the past and current situation of Korean studies in Slovakia and suggest the direction of improvement and the possibility of development of Korean studies in Slovakia.

**Gwangseok KIM**

Jagiellonian University (Poland)

### **Korean Studies in Poland**

*Key words: Korean studies; Oriental studies; Korea; Poland*

Today, Korea and Poland are getting closer and closer. The country with most foreign investment in Poland is South Korea. It is not difficult to find Korean companies products in Poland. Young Polish people are attracted by K-pop, K-drama and K-beauty. Polish people are interested in that distant, foreign country.

This close relation between two counties started not so long ago. Few Koreans lived in Poland at the time of World War I and World War II. At the era of communism Poland had relations only with North Korea. For majority of Polish people, Korea meant North Korea for a long time. In 1989 Poland and South Korea started diplomatic relations but still many Polish people associate Korea only with North Korea. At the end of 20<sup>th</sup> century under the influence of globalization Poland and South Korea became closer. Not just known Korean companies for example LG, Samsung but also many other companies are now present on Polish market.

The first lessons of Korean language started just after the Korean War, when a group of North Korean students who were studying in Poland as exchange students began to teach Korean as optional lecture for students of Sinology at the Institute of Oriental Studies at Warsaw University. The section of Korean Studies at Warsaw University was established in 1983. Because of the political situation at that time, students could learn only North Korean. Second oldest Korean studies center in Poland is at Adam Mickiewicz University in Poznań. Courses of Korean language started in 1988 at Institute of Linguistics. Korean studies are also available at Wrocław University and Jagiellonian University in Kraków.

Korean studies in Poland have long tradition and very interesting history which I would like to show in my presentation.

***LANGUAGE LEARNING, EVANGELIZATION AND EDUCATION IN COLONIAL SOUTHEAST ASIA:  
SPANISH AND AMERICAN PHILIPPINES AS A CASE STUDY***

This panel presents a historical perspective on the different aims, methods and outcomes of language learning in the colonial history of the Philippines under Spain and the United States from the eighteenth to the twentieth centuries. The Philippine archipelago, located in maritime Southeast Asia, was both on the intersections of Malayo-Indo-Chinese civilizations and on the borders of Western empires. Hence its peoples have long experienced multi-ethnicities and languages. The three presentations on the Philippines illustrate how language was used as a tool of control by imperial agents, but also show the agency of colonial subjects in adapting a foreign language suited to their particular realities. These cases of multiple language realities and appropriations in different areas of the Philippine archipelago over several time periods illustrate language learning not only as a bridge between established cultures, but also responsible for creating new cultures as well.

**Mark DIZON**

European University Institute (Italy)

**Linguistic obstacles in Christian evangelization in an eighteenth-century Philippine borderland**

*Key words: indigenous communities; minorities; language; Christianity; empire*

The center of the island of Luzon in the Philippines remained an unconquered Spanish imperial frontier in the eighteenth century. Spanish missionaries were the primary agents of the Spanish Crown in gaining colonial control of the inland borderland. In their efforts to convert the indigenous peoples to Christianity, they confronted a wide variety of languages spoken in the fragmented frontier. The peculiarities of certain languages and the co-residence of different ethnolinguistic groups in the same mission towns made language acquisition and communication difficult for missionaries. Even potential converts had a difficult time learning Christian doctrine in a foreign language. In the initial phases of the conversion process, multilingual local intermediaries became the primary bridge between Spanish missionaries and the indigenous population in the borderland. In a fragmented linguistic landscape, being versed in a variety of languages was a distinct advantage. Spanish missionaries dreamed of an ideal world where different ethnolinguistic groups were neatly separated and systematically occupied different territories; however, the reality of the borderland was a cumbersome tower of Babel.

**Olivia Anne HABANA**

Ateneo de Manila University (Philippines)

**English and emancipation:  
American texts in Philippine classrooms, 1900–1912**

*Key words: English language; textbooks; colonization*

The American colonial era in the Philippines was envisioned as an experiment in democratic tutelage, with Filipinos as pupils and Americans as teachers. Filipinos, however, proved to be less than grateful, continuing military and everyday forms of resistance which undermined American images of a benevolent colonialism. American officialdom focused its energies on a more malleable element of the Filipino population: children. The insular government thus set out to address this through a public primary school system that would not only educate but emancipate.

The American educational system in the Philippines used English as the sole language of instruction. This was a distinct break from the Spanish period when most Filipinos spoke Philippine languages or localized Spanish. The Americans were encouraged by the eagerness with which the Filipinos learned English, seeing it as justification for their colonial rule. Filipino children were expected to emerge from the school system as fully formed colonials: speaking English and embracing American values. They were then expected to pass this on to the rest of Philippine society as agents of Americanization and modernization. But to many Filipinos, learning English was seen as a bridge to the new opportunities or consolidation of status with the new colonial power.

This paper will look into the problem of how textbooks were used to teach not only English but also American ideals of equality and democracy. Using actual primary school texts, memoirs, diaries, official and personal correspondence, it will investigate the attempts to achieve the goal of constructing the “little brown brother” of the Americans. How was this normative process carried out in the classroom and how was it viewed by the Filipinos?

**Patricia Irene DACUDAO**

Ateneo de Manila University (Philippines)

**Multi-cultural education on the borders of empire:  
schools and multilingual students on a Philippine frontier, 1898–1941**

*Key words: Davao frontier; multi-lingual students; American colonial education; Spanish religious schools; Philippine history*

Utilizing the concept of frontiers and borderlands as “places of encounter” defined by Hamalainen and Johnson (2012), this paper studies schools in Davao, a remote southern Philippine frontier of the United States during the first half of the twentieth century. Davao schools during the period of study were cultural meeting grounds on the borderlands of empire where the English language imperative and the Western ideas of the United States intersected with the various Malayo-Hispano languages and traditions of the Philippines, as well as the East Asian cultures of Japan and China. At a time when large numbers of foreign migrants settled on the remote frontier of Davao, drawn by a booming plantation economy, this paper examines the various educational institutions catering to the multi-national schoolchildren, and the effects multiculturalism and multiple languages had on these children in the classrooms and the schoolyards.

The first part of the paper studies the transition between the Spanish and American empires. Cooperation and competition between Spanish parochial schools and the American-directed state schools was the operative norm, and the paper examines the effects on the mostly Filipino primary school children, who at one point in time, simultaneously attended both school systems. The second part traces how Davao adapted to the influx of Japanese, Chinese and American students, and how an informal ‘soft segregation’ was practiced as nationality-based schools were established in the 1920s. The third and final part of the paper analyzes how Davao schoolyards, despite soft segregation, became contact zones where encounters and exchanges between multi-national and multi-lingual children existed and even flourished by the 1930s.

**TEACHING CHINESE AS A FOREIGN LANGUAGE:  
THEORY AND PRACTISE**

The education system as a socio-cultural institution reflects development trends of the modern society and the state and influences on it. At the same time, changes in the system of social relations cause active reverse processes in the education system, demanding from it an adequate response to current social inquiries taking place in the modern world. Nevertheless, in today's foreign language teaching there are a lot of problems. The solution lies in the advancement of the new ideology of foreign language teaching based on anthropocentric and intercultural paradigms of education, as well as within the framework of innovative educational technologies and areas which are based on understanding of education as a process of dialogue between cultures, and educational space as culturally appropriate space for the birth of new meanings. Speakers of the panel "Teaching Chinese as a Foreign Language: Theory and Practice" will raise the issues of teaching of Chinese Language in Russia and introduce their unique methodics and approaches. Moreover, the theoretical bases has found reflection in up to date textbooks, such as "Chinese language: oral and written" series "汉语道", part 1, 2; "Theory and practice of teaching writing. How to write a perfect essay in Chinese"; "Chinese languages" series "东游记"

**Olga MASLOVETS**

Moscow state institute of international relationships (Russia)

**The textbook “Chinese Language: Oral and Written Communication” Series “汉语道”  
in the light of new educational paradigm**

*Key words: intentional approach; post-non classical paradigm; Chinese textbook, intercultural dialog, Unified State Exam in Chinese*

The topic of modern Chinese textbooks has been worrying the minds of many scientists of linguo-didactics and teachers of the Chinese language over the past decade. The interest around the creation of textbooks is explained by the fact that every year the number of students who learn Chinese is growing. Since 2019, graduates of Russian schools can pass the Unified State Exam in Chinese, which controls the level of formation of foreign language communicative competence. New educational programs that are aimed at shaping a mediator of cultures leave us no chance to use outdated textbooks in the Chinese language, which are based on a knowledgeable paradigm, when a person was considered as a simple system, knowledge — as the experience of previous generations and the activity of the teacher assumed a monologic orientation to the student and has a subject-objective character. To solve the issue of training both schoolchildren and university students in line with modern educational tasks is possible only with the help of modern Chinese textbooks, which will take into account modern educational paradigms (anthropocentric) and approaches (intentional). The vivid example is the textbook “Chinese language: oral and written communication” series “汉语道”, part 1, 2.

**Vladislav KRUGLOV**

MGIMO University (Russia)

**Textbook “Theory and Practice of Teaching Writing. How to Write a Perfect Essay in Chinese Language” in the light of trends in teaching foreign languages**

*Key words: writing; Chinese language; essay; Unified State Exam in the Chinese language, All-Russian Chinese Language Olympiad*

The article describes the structure, thematic content and lingua-didactic basis of the textbook “Theory and practice of teaching writing. How to write a perfect essay in Chinese”. This textbook combines the best traditions of teaching writing skills and scientific approaches to introducing Chinese lexicology, theory of grammar and language stylistics. Moreover, authors pay special attention to training practical skills of students, and, subsequently, every unit has models of compositions of different discourse and exercises, which make students to write their own ideal essays. With the development of new national standards controlling the quality of the Chinese language learning, such as intellectual competitions, namely the All-Russian Chinese Language Olympiad, and the Unified State Exam, it becomes necessary to develop a new ‘generation’ of textbooks, which will take into account the specific trends of modern foreign language education.

**Ekaterina SENINA**

MGIMO University (Russia)

**Problem-based learning approaches  
as the form of the organization of studies for Chinese**

*Key words: problem-based learning approaches; Chinese textbook; self-educational activity; developmental learning*

In modern education, the technology of problem-based learning is one of the most effective ways of educating and the most effective method of self-educational activity of school students. Problem learning is one type of developmental learning, in which students simultaneously activate creative and cognitive activity, accompanied by mental activity. The problem proposed by the learners for solving with the use of materials from the school curriculum and from outside the school course must have a certain cognitive content. New school textbooks on the Chinese language are developed taking into account the technology of problem-based learning and include a set of learning problems consistently solved by students. The technology of problem-based learning is different from traditional subject studies. It puts the student in a position where he is forced to actively and intensively think, mobilizing his intellectual potential. The theoretical conclusion obtained in the independent search is learning by the student as his own labor. Thus, problem-based learning in Chinese lessons complements the traditional illustrative and explanatory education. At the same time, it contributes to the destruction of old stereotypes of passive learning, makes students think, look for answers to difficult life questions together with the teacher.

**Valeria MASLOVETS**

Moscow city university (Russia)

### **The problematic method of teaching students dialogue in Chinese**

*Key words: Chinese language; problem-dialogue learning; linguo-didactic methods; intercultural communication*

One of the important tasks of the Russian education system is to educate a person who identifies himself with his native culture, adequately represents it and respects the culture of the country of the language being studied, who can express his thoughts and lead the discussion in Chinese. These tasks can be achieved using the educational potential of the subject “Chinese language”, which has a communicative orientation, which contributes to the development of a culture of interpersonal and intercultural communication in students based on the moral and ethical norms of respect, responsibility, honesty and equality. Today, we have to state that, despite the studied issues of pragmatics of dialogue and communicative linguistics, the presence of a sufficient linguistic base over the past 20–30 years, a large number of unexplored questions still remain, including in the field of learning dialogical speech in Chinese. Theoretical research on the nature of problem-based learning in the Chinese language is practically non-existent, and, therefore, the question regarding the problem-based approach to teaching dialogic communication in Chinese is also not sufficiently developed. Thus, the problem of organizing problem-dialogue learning Chinese remains in the modern linguo-didactics studies. This is confirmed by the complete absence of problem methods implemented in practical Chinese language textbooks in teaching dialogic speech.

**Elena KHAMAIEVA**

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### **The etymographic analysis in the teaching of the Chinese characters**

*Key words: etymology; etymography; teaching Chinese characters; grammatology*

The purpose of the article is to try to consider the implementation of etymological analysis in the process of teaching of Chinese language, the system of writing of which is ideographic. The object of the analysis is the characters (graphs) as an organized complex of writing which is better to taught as a system with main units (笔画, 部首, 文, 字), main rules of complex sign formation in teaching of Chinese language. The subject of the study is the issues of etymological reconstruction as a way to learn and memorize Chinese characters. The research has revealed that the main unit of etymological reconstruction in this type of language is not a word (as in the European languages), but a hieroglyphic sign. Consequently, the etymological reconstruction is rather the etymographical reconstruction carried out, respectively, not at the morphological or phonetic level of the unit, but at the level of its graphics. The article describes the peculiarities of etymological analysis in the Chinese language, as well as the historical journey of students into the issue of etymological analysis of the Chinese written signs.

**Maksara DONDOKOVA**

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### **Models of teaching to translate the Chinese numerals**

*Key words: translation of Chinese numerals; mother language numerals; teaching numerals; Chinese culture; learning Chinese; teaching Chinese*

In the process of translation numerals, students often make mistakes or need more time to converse Chinese numerals to mother-language. This article explores the background to translation to numerals and some models of teaching Chinese. Differences between Russian (English) and Chinese numerals includes digit order number, dates ext. which are more similar in Russian and English than in Chinese. This article is mainly a probe into the Russian (English) and Chinese numerical differences from the perspectives of definition and translation difficulties, meanwhile makes a detailed analysis of the teaching of numeral of both Russian and Chinese languages with practical and theoretical effect. The proper understanding of the differences between both Russian and Chinese numerals can provide teaching and learning, translation and intercultural communication. Numerals, initially intended to express precise quantities, are predictably, precise in nature. However, in their actual usage in discourse, they are often associated with the feature of fuzziness. By comparing materials of different authors about English and Chinese, Russian and Chinese translation we can reveal more differences than similarities of correspondence of numerals in different languages. This article is based on comprehensive data, articles about strategies in dealing with translation of numerals in Russian (English) and Chinese languages.

## Research Posters

**Youngran BAŠTANOVÁ KWAK**

Palacký University Olomouc (Czech Republic)

**Korean speech style shifts from polite to casual:  
Focused on new couples**

*Keywords: Korean honorifics; speech style; style shifts; polite speech style*

This poster illustrates how Korean speakers change their speech style from polite to casual (ie. jondaenmal to banmal). As previous study of Korean politeness has rarely focused on manners and customs to suggest shifts of speech styles, this research aims to figure out general trends of customs of speech style shifts, especially between new couples. This study observed new couples cast in a Korean television program and analyzed situations such as how people started to use a casual speech style and who in the couple offered politeness shifts first. The results of this research also present how gender and age affect people's decisions of offering shifts.

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**Lili JIANG**

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**The changing identity and sense of belonging of Chinese students in Germany**

*Keywords: identity; Chinese students; belonging; Chineseness*

This research project explores the changes in Chinese post-graduate students' identity and their sense of belonging during the years they stay in Germany. The main purpose is to understand how they perceive their attachment to China politically, culturally and ethnically and how does the perception gradually change after their experience in Germany, which they have learned and developed different strategies to negotiate their identity and belonging. The project applies a combination of longitudinal method and biographical interview method which tracks 25 Chinese students' lived experiences and processes of their change from their first semester until they graduate from Germany, in order to capture critical moments of their transitions. The project aims to reveal the complex and multilayered nature of Chinese students' identity and sense of belonging which offers a new picture of contemporary young Chinese students' understanding of "Chineseness" in the transcultural context as well as the globalized world.

**Michala KROPÁČKOVÁ and Zuzana JURAJOVÁ**

Palacký University Olomouc (Czech Republic)

**Missionaries in Japan:  
The Divergence of the Christian Orders**

*Keywords: evangelization of Japan; Jesuits; Franciscans; sakoku; Francis Xavier; Alessandro Valignano*

Religion can cross the frontiers connecting people as well as different cultures. This process is nothing unique in the context of Japanese history as we can see on the example of Buddhism. Religion has the potential to become the bridge between two different cultures. However, this bridge can easily tumble down; that is the case of the Christian mission in Japan during the 16th and 17th century. There were several causes which led to the failure of the missionaries: the contrast of Christianity and Shintō or Buddhism, the collision of the political background of the religions, the language barrier etc.

We can call these motives external ones, but there was also an important internal motive complicating the embracing of the new religion: the fact that there wasn't a unanimous Christian mission. First, there was a certain rivalry between the two maritime powers of the period, the Spanish Kingdom and the Portuguese Kingdom, regarding the evangelization of the new Asian territories. Second, there were also arguments between the monastic orders present in Japan at that time. This paper analyses the structure of the Christian mission in Japan with respect to the nationality as well as to the divergence of the monastic orders.

**Lukáš KUBÍK**

Charles University (Czech Republic)

### **Wägu Raids during the Early Chosôn Era**

*Keywords: Chosôn dynasty; wägu; Korea; piracy; Japan*

The earliest records of Korean history are showing that approximately from the 5th century CE the Korean peninsula was raided by organized pirate groups. These pirate groups raided coastlines of Korea and controlled the marginal sea between the Japanese archipelago and Korean peninsula. Because of the presumed origin of pirates, the inhabitants of affected areas started to name them by pejorative term *Wägu* 倭寇 – a combination of two Chinese characters: *Wä* 倭 with the original meaning dwarf, pejoratively used to call the Japanese and character *Gu* 寇 meaning bandit. Although the name *Wägu* is directing to Japanese origin of these pirate groups, their identity varied over the centuries, and it is disputable until today.

The golden era of these raids on the Korean peninsula was the second half of the 14th century after the fall of Mongol rule over the Korean kingdom of Koryŏ (高麗; 918–1392). *Wägu* periodically raided coastlines, plundered cities, kidnapped people and several times led a campaign to the capital city of the kingdom. Together with internal political struggle and rise of the Ming dynasty in China, they were the main reason for the fall of the Koryŏ. During this period, the *Tsushima* island became the center origin of the *Wägu* raids. Newly established kingdom of Chosôn (朝鮮; 1392–1897) had to develop successful foreign policy and security measures against *Tsushima* to control the situation, and by the beginning of the 17th century, these raids slowly disappeared from the Korean peninsula.

This project deals with the *Wägu* raids on the Korean peninsula during the early Chosôn period (14th to 17th century). Using several case studies, this research project aims to analyze the internal security and administrative protective measures of the kingdom of Chosôn against pirate raids. Moreover, it will try to analyze and describe the socio-economic impacts on the population of the frequently raided areas.

This study will build on analyzing several primary sources from selected period. Main primary source will be the Veritable Records of the Chosôn Dynasty – *Chosôn Wangjo Sillok* 朝鮮王朝實錄 and the History of Koryŏ – *Koryŏsa* 高麗史. Furthermore, I will analyze administrative and legal documents such as the Grand Code for State Administration – *Kyŏngguk Täjŏn* 經國大典 (1485), the Great Ming Code Directly Explained – *Tämyŏngnryul Chikhä* 大明律直解 (1395) and their later editions.

**Ondřej KUČERA, Renata ČIŽMÁROVÁ, and Kateřina ŠAMAJOVÁ**

Palacký University Olomouc (Czech Republic)

### **Cabbage Pickling Practices and Vessels in the Euro-Asian Steppe Continuum**

*Keywords: material culture; digital ethnography; quantitative linguistics; QUITA software; Chinese; Russian; Korean; primary data analysis*

This poster on Euro-Asian material culture represented by cabbage related cultural practices is to serve a pre-text to a deeper understanding of both the similarities and the differences between diverse cultures. In order to conduct a comparative analysis on a larger scale we decided to include contemporary cabbage pickling practices in four countries – the Czech Republic, Russia, China and Korea, intentionally aiming for balanced Asian and European representation. The methods presented in this poster combine a diachronic as well as a synchronic approach, the diachronic serving as a theoretical basis and the synchronic approach reflecting the contemporary reality.

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**Eleonora LANZA**

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**Artistic illustrations:  
From Japan to Italy through the silk trade**

*Keywords: Japan; Italy; art; silk trade; wooden printed books; decorative patterns*

This research proposal forms a hypothesis about the origin of numerous Japanese woodblock-printed books available in several libraries in Northern Italy. It is most likely that the volumes came to our shores with the roaring silk trade, which took place between the nineteenth and the twentieth century.

Ever since *Pébrine* affected silk production in the mid-nineteenth century, the Far East, in particular Japan, had been the only supplier of silkworm-eggs. Many European silkworm farmers went there in search of healthy specimens and, alongside silkworm eggs, brought back works of art and other various precious artefacts.

In addition to the rather unique discovery and origin of the books available at the Library in Milan and Varese (Italy), this research also illustrates and examines the technique and style of Japanese screen-printing contained in these illustrated volumes. The images – both in polychrome or black ink - embellished with metallic colours like gold and silver, are samples of decorative patterns sold to fabric dealers at the time for the production of cloth, fans, boxes, and many other handmade crafts.

Many of the books available are signed by well-known artists from that period including Araki Kanpo, Kōno Bairei, Kaigai Tennen and, more interestingly, Kamisaka Sekka.

In addition, the books are also an excellent source of historical and artistic documents as they provide a wide range of references to classical literature and Noh theatre. Besides the fact that they are an interesting example of exchanges and connections between the two countries.

Minkyung OH

Sogang University (South Korea)

**A Study on “NP<sub>1</sub>-*lul*(ACC) NP<sub>2</sub>-*lo*(INS)” Constructions in Korean:  
Across the border into a function word**

*Keywords: case marker; postpositional construction; grammaticalization; function word; Korean*

1. *ku cip-i [hwacay-lul kyeyki-lo] sosal-toy-ess-ta.*  
the house-NOM [fire-ACC cause-INS] destroy-PASS-PAST-DECL  
'The house was destroyed by fire.'  
(INS = Instrumental case)

This study aims to investigate the so-called 'NP<sub>1</sub>-*lul*(ACC) NP<sub>2</sub>-*lo*(INS)' constructions in Korean. They have aroused controversy in that there is no predicate which allows ACC and INS marking. Also, the predicate of the main clause, as (1) '*sosal-toy*-(be destroyed)', is hardly the one which allow ACC marking to '*hwacay*(fire)' and INS marking to '*kyeyki*(cause)'.

2. *ku cip-i [hwacay-lo] sosal-toy-ess-ta.*  
the house-NOM [fire-CAUS] destroy-PASS-PAST-DECL  
(CAUS = Causal case)

This study claims that 'NP<sub>1</sub>-*lul*(ACC) NP<sub>2</sub>-*lo*(INS)' constructions are 'postpositional constructions', which corresponds to case markers for NP<sub>1</sub>. First, 'NP<sub>1</sub>-*lul*(ACC) NP<sub>2</sub>-*lo*(INS)' constructions can be replaced with case markers for NP<sub>1</sub>. For example, (1) [*hwacay-lul*(ACC) *kyeyki-lo*(INS)] can also be expressed with (2) [*hwacay-lo*(CAUS)], without differences of meaning. It implies that (1) 'NP<sub>1</sub>-*lul kyeyki-lo*' functions as a causal case marker for NP<sub>1</sub> '*hwacay*(fire)'.

3. \**ku cip-i [hwacay-lul kyelcengcekin kyeyki-lo] sosal-toy-ess-ta.*  
\*the house-NOM [fire-ACC **determining** cause-INS] destroy-PASS-PAST-DECL

Secondly, 'NP<sub>1</sub>-*lul*(ACC) NP<sub>2</sub>-*lo*(INS)' constructions are fixed morphologically and syntactically, and behave as one unit. As in (3), they cannot have adjuncts such as '*kyelcengcekin*(determining)'. Also, '*-lul*(ACC)' and '*-lo*(INS)' in this construction cannot be replaced with any other one. In addition, the nouns that can be selected for NP<sub>2</sub> are very narrowly limited. They have the lexical meanings of [instrument] and [cause] in common, such as '*kyeyki*(cause)', '*iyu*(reason)', and '*maykay*(medium)'. It implies that they have been in the process of univerbation and grammaticalization into case markers for NP<sub>1</sub>. In short, 'NP<sub>1</sub>-*lul*(ACC) NP<sub>2</sub>-*lo*(INS)' constructions are examples which has been crossing the border into a single unit, and the one into a function word.

**Tamara Viola TESCHNER**

University of Duisburg-Essen (Germany)

**Japan and International Child Abduction:  
Analysis from a World Society Perspective**

*Keywords: globalisation; international divorce; international child abduction; World Society Theory; Hague convention; international law*

My research sheds light upon how globalisation influences the way Japan deals with international child abduction cases under the *Hague Convention on the Civil Aspects of International Child Abduction*. Thereby, following theories of transnationality and transnationalism, globalisation is associated with a new quality regarding the possible intensity, density and speed of communication and of links between peoples and individuals around the globe. Regarding these aspects, while focusing on interpersonal relationships in Japan, the number of international marriages as well as divorces have risen concomitantly with globalisation over time. Borders are being crossed. But with this development, the quantity of minors being impacted by divorces is predicted to continue rising, which in turn is leading to a higher number of international child abduction cases as estranged spouses dispute country of residence, custody and visitation rights. Applying *the World Society Theory* (1997) of Meyer et al., the question of how the handling of those cases has changed since Japan's signing and ratification of the *Hague Convention* in 2014 is analysed by taking into account examples of cases since Japan became a signatory. The treaty itself came into power in 1983 and implies the remedy of a return order. Thus it ought to facilitate building bridges between both involved systems so that international child abduction does not necessarily end in a dead-end road for the left-behind parent but rather leads to an intersection where a return of the removed child/children or at least visitation rights are possible to be negotiated. Nevertheless, viewing the cases, the reality looks different. This research draws the conclusion that globalisation has forced Japan to formally adopt international standards concerning international child abduction, whereas the execution of regulations is not coherent to the actual agreement. Therefore a decoupling in the sense of *World Society Theory* is concluded to be existent.

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**Channing WAN, Dennis ARABADZHIEV, Hannah Elisabeth GRÜTTGEN, Zeynep UGUR, and Zhenya KIRILOVA**

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**It's not a lie if you never say it:**

**A Narrative Analysis of Chinese and Japanese Texts Regarding the May 4th Movement**

*Key words: China; Japan; Textbook Bias; narrative analysis; rhetoric; May 4th*

May 4th 2019 marked the 100th anniversary of the May 4th Movement in China. On that day, students in Beijing organized in protest of the Paris Peace Conference proceedings. This movement is considered by the Chinese Communist Party (CCP) to be instrumental in the development of interest in Marxist thought in China, and therefore the birthplace of the CCP itself. Although the day is celebrated in China every year, official rhetoric from CCP officials regarding the May 4th Movement has been inconsistent over time, leaving some confusion about the state's official stance on the event. Moreover, Japanese officials' silence about this event makes their stance on this event rather difficult to observe as well. This study utilizes narrative analysis to examine three Chinese secondary education textbooks, one Japanese tertiary education textbook and a Japanese encyclopedia, all of which were translated by the study's research team. Since the publishing of these texts are directly connected to the two respective countries' governments, this method allows us to discern the two governments' official stances on the proceedings of the May 4th Movement and its significance. Although the main part of the content did not differ between the China and Japan's depictions of the May 4<sup>th</sup> Movement, subtle differences in tone and emphasized occurrences as well as omissions of certain information served as apt indicators for the contrast in stances. Based on this, we conclude that China wishes to establish itself as a victim of injustice from during the Peace Treaty and finger certain domestic figures and other countries as the villains. On the other hand, Japan is more interested in a matter-of-fact approach to its narrative over May 4th, but also desire to mildly support China's depiction while also repenting their own involvement in the event.

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